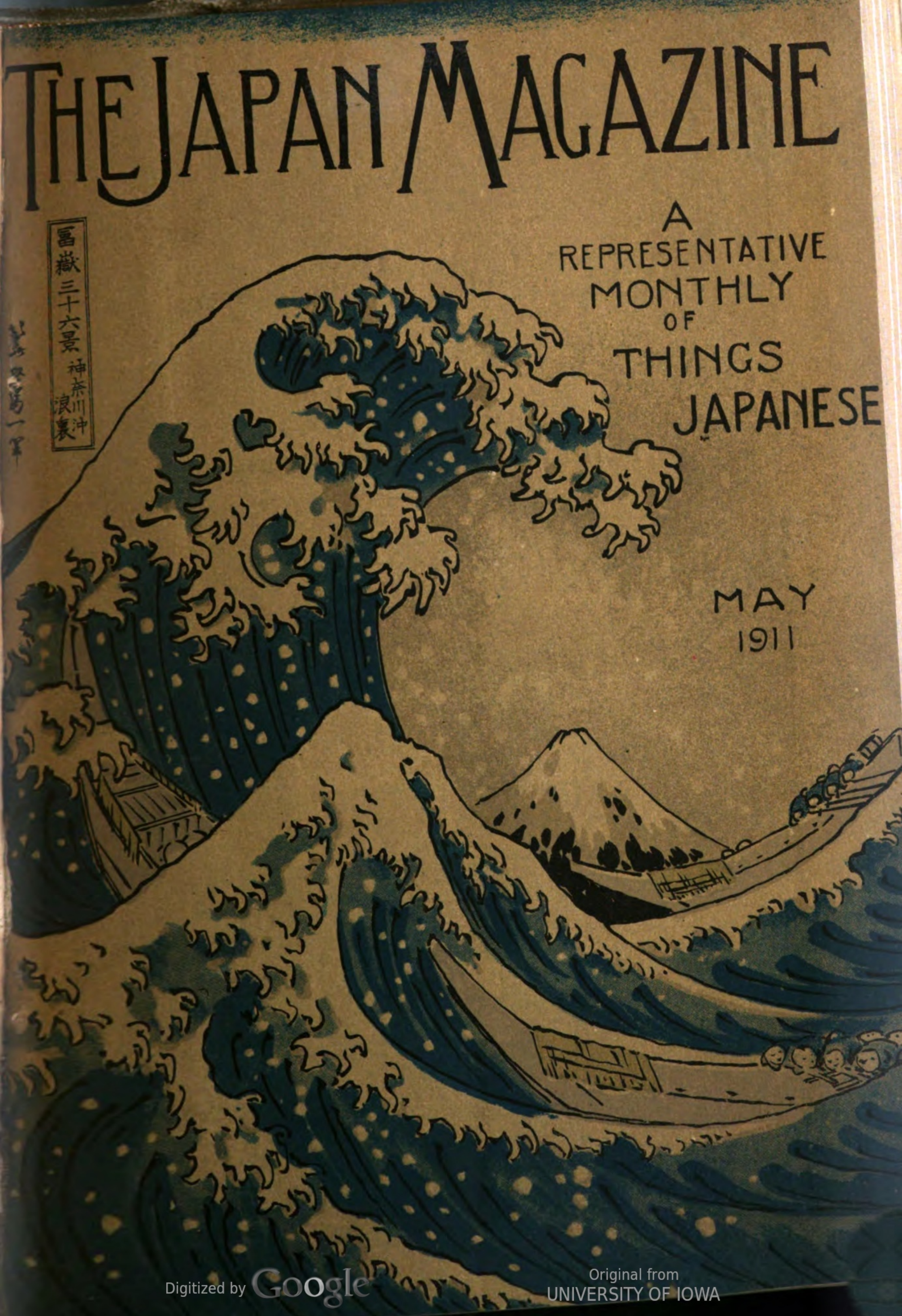
THE JAPAN MAGAZINE

A REPRESENTATIVE MONTHLY OF THINGS JAPANESE



MAY
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THE JAPAN MAGAZINE

VOLUME TWO MAY 1911 NUMBER ONE

THE JAPAN WOMEN'S UNIVERSITY

THE Japan Women's University was established in 1900, through the efforts of Jinzo Naruse and Shozo Aso, who became respectively the president and dean of the institution, and in which capacities they still serve. This simple statement was the result of five years' earnest work on the part of the founders, not only to secure the financial means necessary for such an undertaking, but to persuade the people that higher education for women was desirable.

The new project met at once with sympathy from such men as the late Prince Ito, Prince Yamagata, Marquis Saionji, Count Okuma, Baron Shibusawa, Baron Iwasaki, Mr. Morimura and the Mitsuis, in Tokyo, and the late Baron Utsumi, Baron Kitabatake and Mr. Sumitomo, in Osaka, as well as a number of other prominent politicians and business men. But it was expedient to win favor from the general public, for such approval was requisite for the ultimate success of the undertaking, for, though the men willing to act as promoters of a women's university might provide means for establishing it, and send their daughters to be educated there, the main object in view could not thus be attained, for in so limited a sphere, only a few individuals would be benefited and Japanese women in general would remain uninfluenced.

An appeal to the public was issued, from which the following is taken :—

"We believe the higher education for women to be, on the one hand, what women themselves demand, while on the other hand it is what the nation demands for its own good. We believe it to be an immense loss to the nation that, while the higher education of men is making daily progress, women who are to be men's partners in life should be confined to performances in *cha no yu* and etiquette or playing on the *koto*; ignorant even of the elementary principles of home education; without intelligence enough to show sympathy with men's enterprises; unable to partake in the progress of the nation or the reform of society.

"Then again, our aim in establishing the Women's University is neither to copy *in toto* the higher institutions for women in America and Europe, nor to rival the men's university courses in this country. What we aim at is to so frame our schedules of study as to suit the mental and physical conditions of women at present, and to gradually raise the standard in accordance with general progress.

"In giving such education we shall be careful to lay emphasis on physical training, so that studies may not injure health; to respect the individuality of each student, so that, as far as possible, we may give the training most fitted to develop her own particular efficiency; and in moral instruction, to aim at giving

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such training as shall be based on the principles of *bushido* as applied to home life, but to take in whatever is good and superior in the homes and female virtues of foreign countries, hoping thus to raise the virtues of women and the homes of this country even to such a height that they may be the models for other countries.

"In regard to boarding houses, we intend to have many home-like establishments where under the supervision of a lady superintendent, older and younger students shall board together, looking upon her as mother and upon each other as sisters; and learn, not only to live in peace and cordial fellowship, sharing each other's joys and sorrows, but also to manage the establishment, each one sharing in the work of this home."

This brought forth vehement criticism, both against the enterprise itself and the prospective founders. Men of the old school feared that higher education would "make women proud and conceited and would cause them to lose the refinement and mild demeanor characteristic of Japanese womanhood; and lead them to eschew home-life, housework, child nurture and even marriage itself — and to seek an independent and free life; that it would injure their health and cause them to be childless, or otherwise render them unfit to perform their function of the propagation of the race."

But in the face of such difficulties, and strongly opposing forces in various directions, the Women's University was achieved, because its founders were men of firm purpose and sincere conviction, not to be daunted by old fogyism and personal attacks.

Several acres of ground in the northwestern suburb of Tokyo, had been purchased, and two buildings with lecture rooms, three for boarding houses, and two for the professors, erected, and on the twentieth of June, 1900, the "pioneer school in the higher education for women of the Orient was at last opened." Five hundred ten students were enrolled; one hundred eighty-five in the university proper and two hundred eighty-eight in the high school.

Not only were collegiate courses provided for, but all the intermediate grades from the kindergarten, through six years elementary training and five of high school work; there are also two special schools, technical and business, with courses of three years each, and the post graduate course covering the same period, and it was not long before all these departments enrolled classes that have continued to increase.

Her Majesty the Empress was graciously pleased to donate the sum of a thousand dollars to the institution very soon after its opening, thus expressing her interest in and approval of higher education for women.

Owing to the financial depression which prevailed in the country at that time, it was with exceeding difficulty that contributions which had been promised were collected, and it was only by strict economy and wise management that the institution was maintained; and the greatest credit is due the officers and professors for their fine loyalty and self-sacrifice.

In but a few years time the Women's University had begun to make itself felt for good, and had won new and valuable friends, and the old ones were staunch and true. In 1904, through the generosity of Mr. Morimura, who made the University a gift of nearly thirty thousand dollars, the Pedagogic Department was established, and the kindergarten, elementary school, and the library buildings were constructed.

This gift, which was the largest of the kind that had ever been made in Japan, seemed to remind others what they might also do in the same direction, and soon an additional fund of fifty thousand dollars had been contributed by other members of the association which had been formed in the beginning to promote the Women's University scheme, and a Board of Trustees was organized to hold in trust the property and funds of the University.

From time to time minor buildings were put up as needed; but two years after the Pedagogic Department was established came the second decided improvement, when Mr. Fujita, of Osaka, donated twelve thousand dollars for a completely equipped chemical laboratory and Baron Shibusawa gave thirteen thousand dollars for new dormitories. These increased facilities placed the University upon a fine working basis, and encouraged those connected with it

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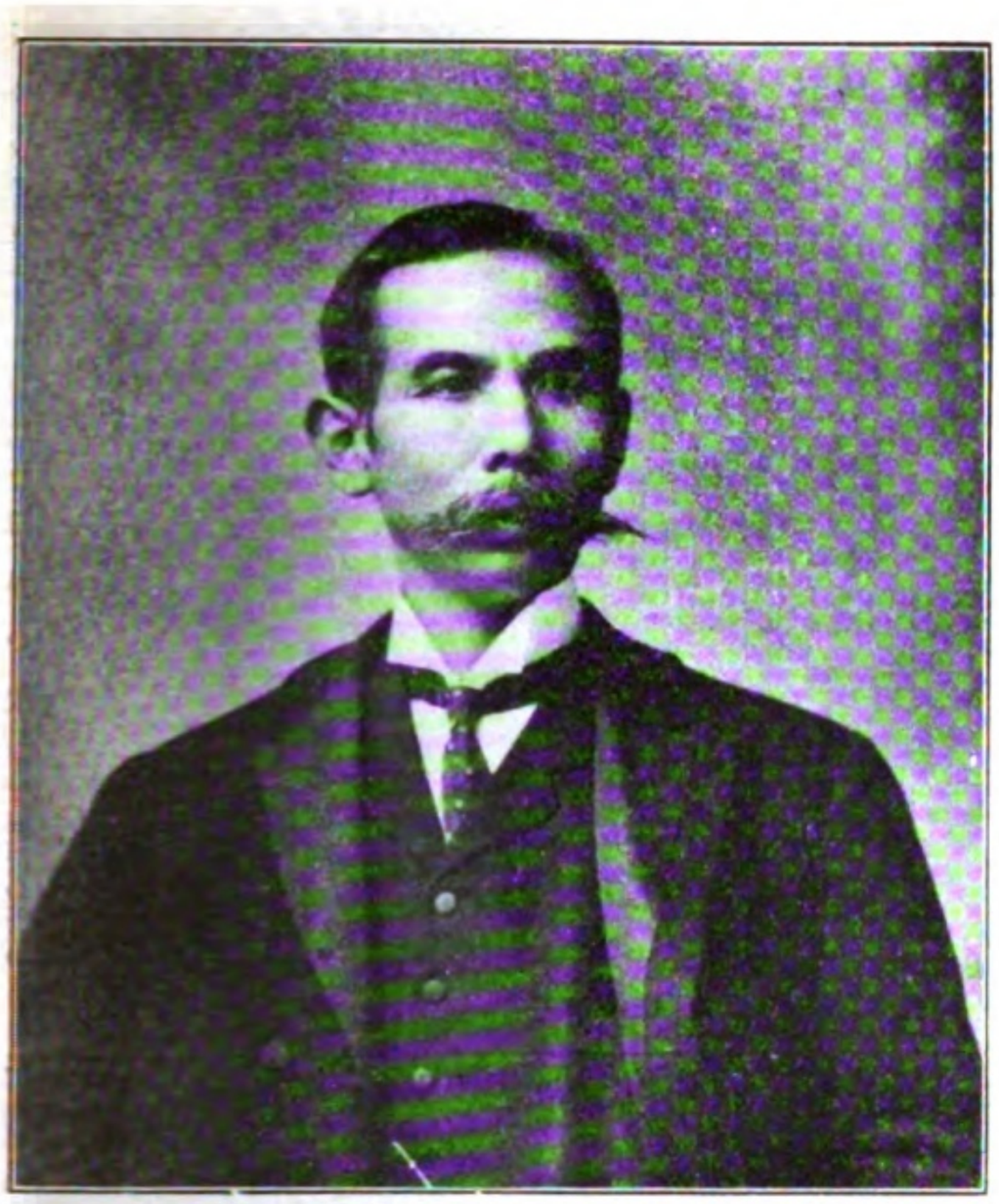

J. NARUSE, PRESIDENT

SHOZO ASO, DEAN

LABORATORY WORK IN CHEMISTRY

LABORATORY WORK IN BOTANY

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LABORATORY WORK IN ZOOLOGY

STUDENTS IN THEIR DORMITORY ROOM

DORMITORY, AND STUDENTS CLEANING YARD

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to redouble their efforts toward greater and greater achievement, and those efforts certainly have not been in vain, and the value of what has already been accomplished is indeed inestimable.

A visit to this seat of advanced learning for Japanese young women is a delight and a revelation, for one sees hundreds of earnest students pursuing their tasks of many kinds, all with both purpose and pleasure.

The grounds are splendidly situated, being elevated above the surroundings and commanding a view of the country-side for many miles; they are also so extensive, having been enlarged several times, that they now embrace kitchen gardens, which supply the twenty boarding houses, each having its special allotment for cultivation; hot-houses and flower gardens; a poultry yard and hennery, and a dairy and pasturage, all under the control and management of students of various courses, or the graduates' association.

There are now forty large buildings, four of which were erected by the graduates' association, the Cherry-maple Club, which is a most enthusiastic and loyal organization that has rendered no small help in promoting the welfare of the University, and only recently held a bazaar from which was realized the sum of two thousand five hundred dollars which they gave to the University Library for purchasing books.

Twenty-five of these buildings are dormitories, two of which are appointed in Western style, twenty-one in Japanese style, and two in mixed style. Each is equipped for the accommodation of thirty students, two of whom are appointed by turns to assist the lady superintendent in its management, and but one servant is employed in each, the students being required to assume the necessary household duties, thus being given practical experience in domestic affairs; and the success of their training in this line is instantly observable upon entering the well kept dormitories. In all of them, in accordance with the customs of Japanese life, the following occasions are observed with the usual ceremonies: New Year's Day, the Feast of Dolls (March three), the Festival for Departed Spirits (July fifteen), and the Festival of the Weaver (July seven).

The day, for dormitory students, begins at five o'clock in the morning and a programme is outlined for the hours up to nine in the evening; from five to six is given to dressing and meditation, six to seven, household work and breakfast, seven to eight, study, eight to four, recitations, four to five, gardening and recreation; the bath; dinner at six, and after seven, various meetings for self-culture, or for those who do not attend, a period of study.

Studies pursued in the Literature Department are: required:— Japanese language, Japanese and Chinese literature, general history and history of civilization in Japan and foreign countries; elective:— cooking, music and painting. In the English Literature Department they are: required:— English language and literature; elective:— philosophy and history of philosophy, Chinese, physiology and hygiene, European art history, horticulture, cooking and painting. In the Domestic Science Department they are: required:— physiology, hygiene, applied physics, chemistry and economics; elective:— applied natural, European and art history, constitution and civil law, and etiquette. In the Pedagogic Department, required (in biology course):— hygiene, botany, zoology and mineralogy; required (in other courses):—arithmetic, algebra, geometry, trigonometry, physics and chemistry.

The following are voluntary studies open to all students above the elementary school, provided the additional work is not found to interfere with the required studies: piano, violin, organ, singing, gymnastic exercises, making artificial flowers, flower arrangement and the tea ceremony.

Lectures by eminent specialists are given monthly in order to extend the students' range of knowledge and thought beyond that of the regular courses, and these lectures are open to women generally.

It is a policy of the University to make the students self-governing, and various self-training organizations and committees exist, whose excellent work prove the value of the system. At almost every building visited, such a committee was seen in session, and the quiet manner in which each, without exception, was conducted, and the

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seriousness with which they appear to bear their responsibilities convinced one of the high standard of their moral training.

This self-training organization embraces two bodies: one composed of committees upon construction, the other having the same for expression, variously subdivided; the first to construct plans by which intellectual and practical observations may be made of service in harmonizing and improving the spirit and discipline of the school, the second to promote and put into practise the plans thus devised. Such committees as the following are chief among these: the Moral Tendency Committee, the Experiment Committee, the Health Committee, the Economic Committee, the Order Committee, the Method Committee, et cetera.

The Cherry-maple Club, or graduates' association, has three departments; namely, the Home Department, which has as its object the study of all questions pertaining to the home, both theoretical and practical, with necessary reform in view; the Educationai Department, with similar aims in regard to education, and the Social Department, whose purpose it is to institute such social reforms as the study of the question points out as needful.

The work undertaken and accomplished by this association which shows itself most plainly to visitors at the University, comes under the heading of industry, and embraces, trade, banking, dairy farming, horticulture, poultry raising and the bakery business. In the Club's building is a store, where such general merchandise as is salable to girl students is kept; and a bank where the students' remittances are deposited and checked out as required, thus not only giving practical experience to them in the matter of a bank account, but cultivating the habit of saving and economy.

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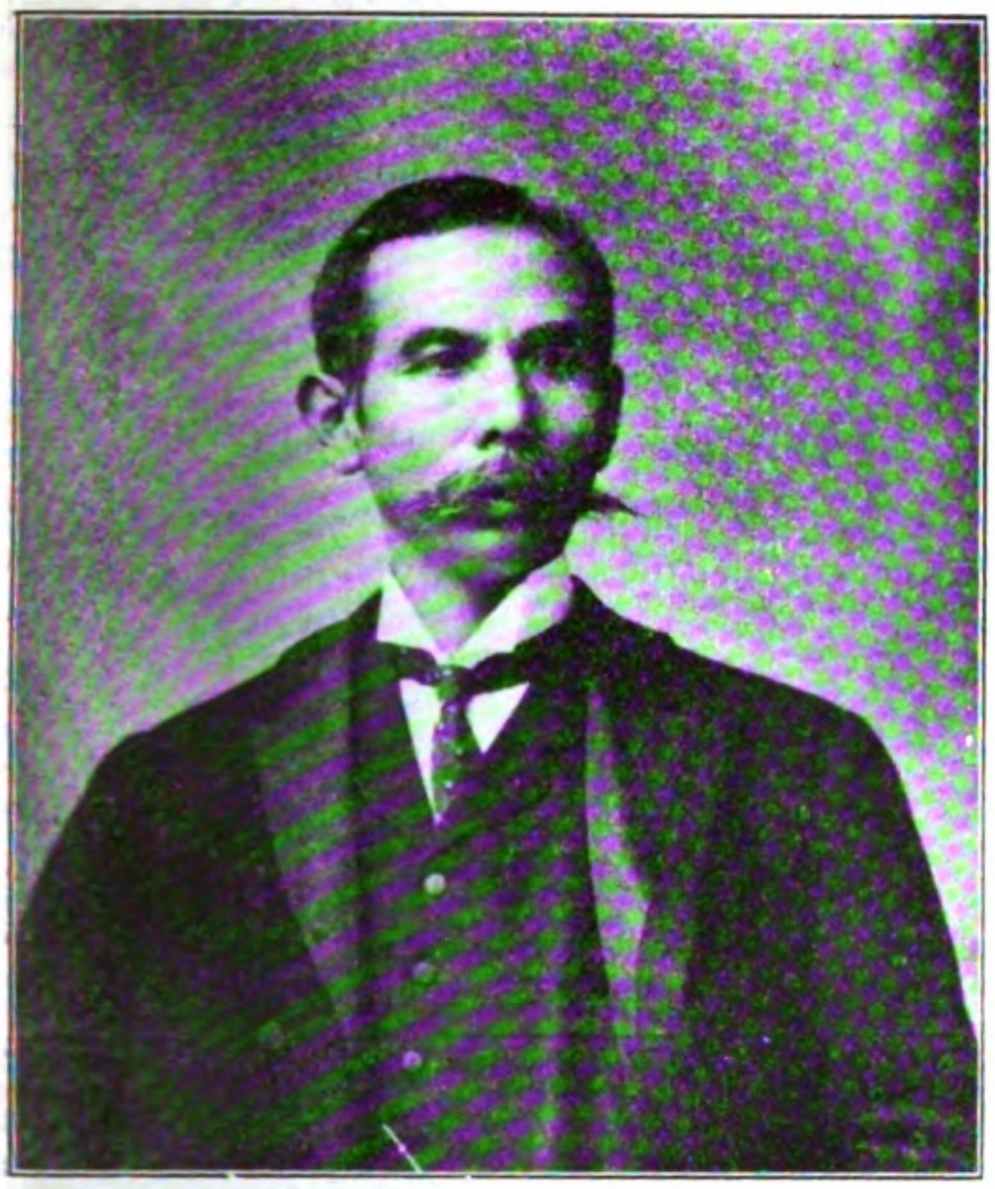

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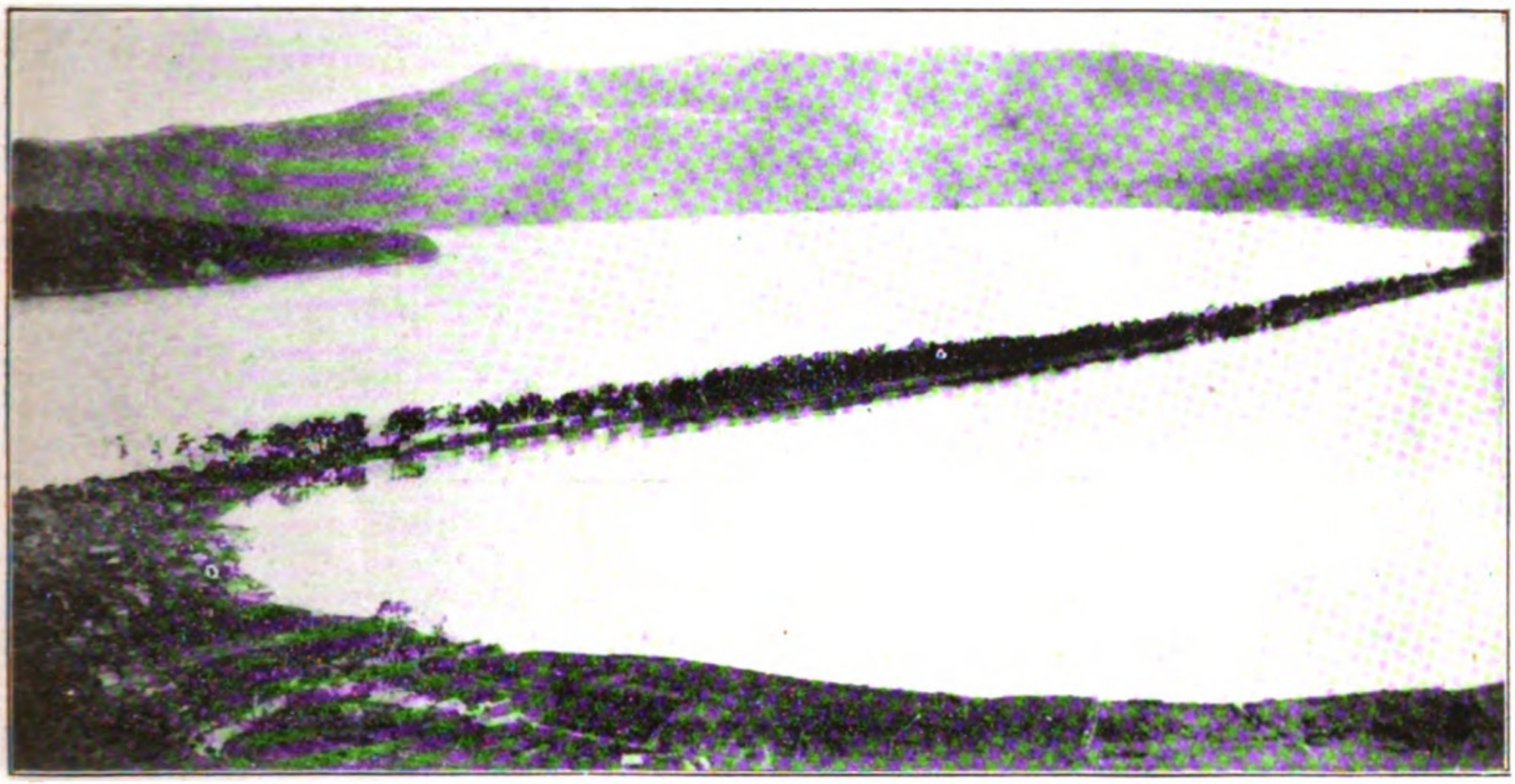
MIYAJIMA



AMA-NO-HASHIDATE

MATSUSHIMA

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TAME DEER IN NARA PARK

KASUGA SHRINE, NARA

PAGODA AND LAKE, NARA

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NARA,
AN ANCIENT CAPITAL

"NARA! A mountain-side covered with giant trees bound together by vines and old creepers; an ancient forest seamed with broad avenues, where the sunlight falls in patches and deer lie drowsing in the fern; double and triple lines of moss-covered stone lanterns massing themselves together, their green tops dim in the dense shadow; temples twelve centuries old; the booming bells, and the music of running water.

"Nara! The ancient capital, the cradle of Buddhism, and still the holy place of pilgrimages; its forest paths echoing the jingle of the devotees' ringed staffs, the mutter of their prayers, and the clink of their copper offerings at the temple gates. A place of stillness and dreams; an Arcadia, where the little children and the fawns play together, and the antlered deer eat from one's hand, and look up fearlessly with their soft human eyes. Old Shinto temples where the priestesses dance the sacred measures of Suzume before the Sun Goddess's cave; temples where Buddha and Kwannon sit in gilded glory on the lotus, and lights, incense and bells accompany the splendid ceremonies of that faith."

Before the second year of Wado (709 A.D.) Nara was but a group of villages in which lived simple farmers who dreamed not of the greatness that was to come with the establishment of the Imperial Court within their confines to remain through many generations; nor of the temples that would rise to perpetually relate the story of the period that took its name from their humble hamlet, though the newly chosen capital was re-named Heijo, the Castle of Peace.

Up to this time the capital had changed with a change of sovereign, but owing to Chinese influence, court custom had assumed so much greater importance than had been known before, it became necessary to establish a capital upon a far grander basis, and this being done it was not expedient to follow the old rule. Captain Brinkley says in his "Japan and China": —

The capital established there (Nara) was on a scale of unprecedented size and splendor, and a lady's name — that of the Empress Gemmiyo — is fitly associated with this tribute to outward appearances. The plan of the city was taken from that of the Chinese metropolis. There were nine gates and nine avenues. The palace stood in the northern section and was approached from the south by an avenue, broad and perfectly straight, which divided the city into two exactly equal halves, the "left metropolis" and the "right metropolis." All the other streets ran in perfect parallelism with this main avenue, or at right angles to it. Seven sovereigns reigned in succession at Nara. Some partial attempts were made from time to time to revive the old custom of changing the Court's residence on a change of emperor, but the unprecedentedly grand dimensions which Nara had quickly assumed, and the group of magnificent temples that had sprung up there in a brief period, constituted a metropolitan title which could not be ignored.

The Nara period covers seventy-five years of history, and saw four empresses

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seriousness with which they appear to bear their responsibilities convinced one of the high standard of their moral training.

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a picturesque and remarkable view.

The origin of the temple of *Todaiji* belongs to the period 724-748, founded by Shomu *Tenno*, who reigned during that time, and by whose order the great image of Buddha, the *Daibutsu*, which *Todaiji* was to enshrine, was cast and constructed. The present building in which this huge Buddha sits, was erected early in the eighteenth century, after its predecessor had been burned; it has just undergone extensive repairs.

Nara's *Daibutsu* is the largest in Japan, the total height being seventy feet; the seated figure is fifty-three feet high, and its face sixteen feet long and over nine feet wide. The head, having been twice melted off by the burning of the buildings, and once having fallen off and broken, is less ancient than the body and the lotus upon which the figure sits. The statue was first erected in 749, and was constructed of bronze plates soldered together. The more modern parts were larger castings and not seamed. Artistically, it does not compare favorably with the smaller Kamakura *Daibutsu* made five centuries later. It is considered as practically certain that this colossal Buddha in *Todaiji* was once resplendent in gilt, but only traces of the gold are now to be seen on the bronze figure. But the large wooden halo, upon which are sixteen other Buddhas ranging from six to eight feet in height, is all gilt.

At either side are gilded gods nearly twenty feet high, but they appear diminutive beside the *Daibutsu*. Many other interesting details may be observed in the illustration, which also affords comparison of the sizes of vases, flowers, et cetera, by the persons shown standing in front of the figure.

Near *Todaiji* is the tower in which hangs the huge bell cast in 732, of thirty-six tons of copper and one of tin; this great bell is more than eight inches thick at the edge, has a diameter of nine feet, and is nearly fourteen feet from top to bottom, which may give some idea of its deep, ponderous booming.

Also in this neighborhood is the *Shoso-in*, an ancient treasure house, where for twelve centuries priceless relics have been kept hidden in the dark and damp, except for an annual airing. So precious are they that only princes and the high priest of the temple may have charge of their store house, and it is opened only by Imperial order from the Emperor's own hand. The three thousand objects preserved here which include articles from China, India, and Persia, have given historians an adequate idea of the customs and dress of the Court of the Nara period. These treasures are regarded by the Japanese as sacred because of having been the belongings of sovereigns. Some few of the pieces are represented in fac-simile in the Imperial Museum in Tokyo.

The public may only hear of the wonderful things in the *Shoso-in*, but it may see, in a substantial modern building near by, *Hakubutsu-kwan*, a collection of less sacred, but worthy historical and art objects, and here the student of Japan's old masters in sculpture, painting and pottery may spend his time most profitably.

The Shinto shrine of *Kasuga-no-Miya* founded 767 and dedicated to the ancestor of the Fujiwara family, is brilliant with vermilion and brass lanterns, contrasting strongly with the sombre green of the fine trees.

As is usual at important Shinto shrines, there are many buildings, many gates and many straw ropes and paper emblems stretched above entrances to sanctify the place and protect it from the intrusion of evil spirits. Priests and

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priestesses live here, and young girls under twelve years are always in waiting to perform the sacred dance called *kagura*, for which one must pay a dollar or so according to the length of performance he chooses.

The dancers have their faces covered with thick washes of chalk, their eyebrows shaved, and two black spots placed high above them; their lips unnatural with the red dye which has a bronzy lustre when heavily applied, but which is used as rouge in Japan. They wear trailing white gauze *kimono*, decorated with the wistaria crest of *Kasuga*, over white silk ones, and scarlet divided shirts. Red camellias and wistaria arranged in long hair-pins stand out above their foreheads, and their tresses, caught at the neck with gilt paper, hang down the back. The priests, playing upon wierd pipes, beating divers drums and chanting dolefully, accompany the dancers.

Many myths and legends there are about this ancient shrine, and a quaint custom among lovers in Nara is to tie bits of paper upon which they have written a vow or petition, to the branches of a unique tree composed of seven kinds of trees twined together when planted and grown together as one, which they regard as an emblem of constancy.

Three miles from Nara is the oldest Buddhist temple in Japan, *Horiuji*, founded by the famous Shotoku *Taishi*, in 608 A. D. Its collection of statues, paintings, and scriptures, and its frescoes —the only ones in Japan—are of untold value. These are said to have been executed by a Chinese priest, who came over from Korea. This temple, however, is worthy a description too long to be considered in this writing.

Before Nara was accessable by railway, which now carries numbers of tourists there daily, it was said "hurry, novelty, and the rush of events come not near Nara," and notwithstanding the increased traffic and the presence of hotels with foreign accommodations and guests, this seems true to-day.

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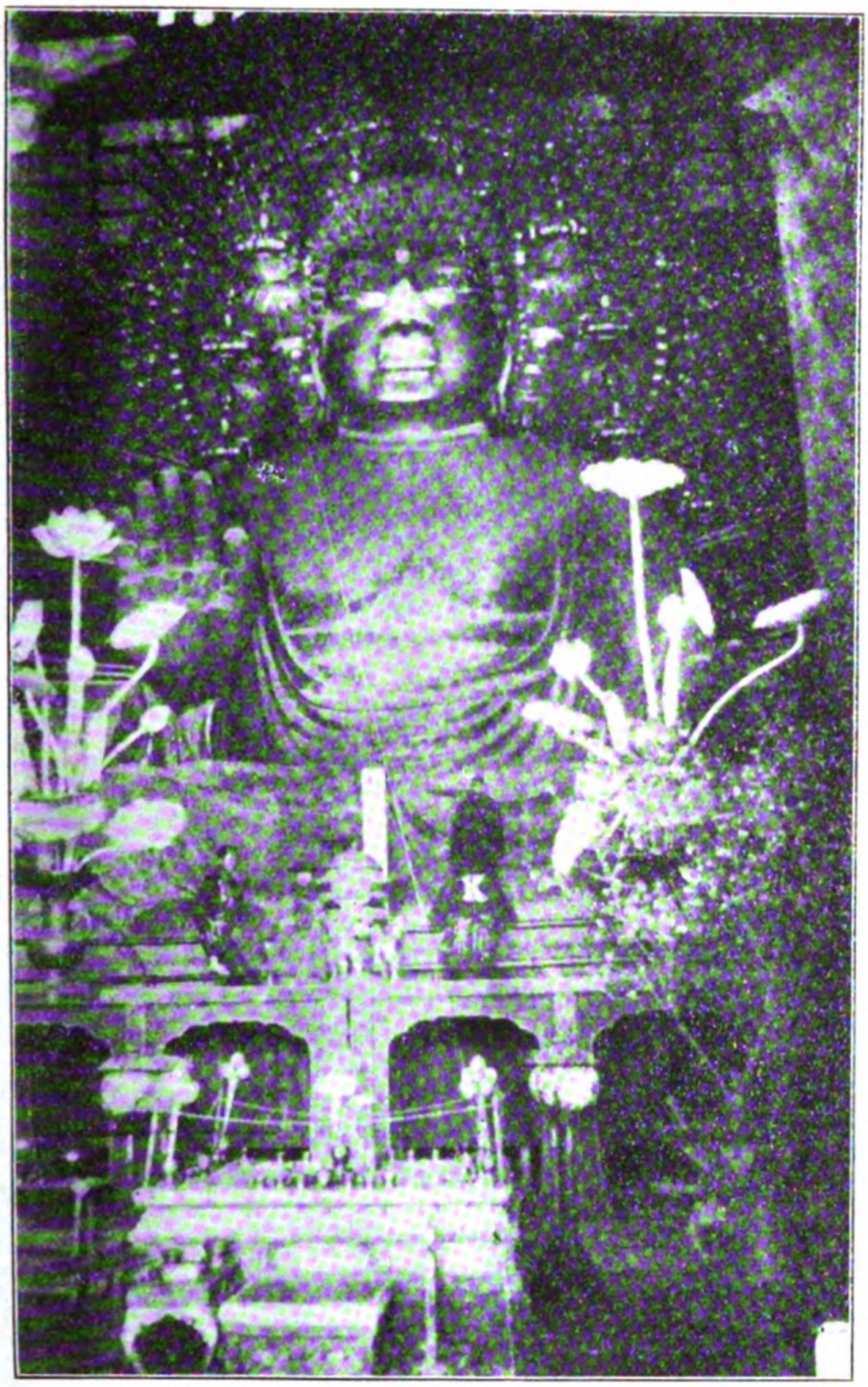

THE GREAT BRONZE BUDDHA, NARA

GATSU-DO, NARA

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The shrine, which is called *Itsukushi-ma-jinsha*, has made the island famous, and furnishes the principal feature of what is regarded by the Japanese as one of the most beautiful places in the Empire. It is on the north coast of the island, and faces and extends into the sea, being built upon piles, so that when the tide is high it has the appearance of floating on the water, and presents the most pleasing picture at night when the many lanterns are lit.

This place of worship is said to have been established as early as the time of Empress Suiko, in the beginning of the seventh century, but no information can be furnished as to its history prior to the restoration of the buildings effected by Kiyomori (1118—1811), after which it was patronized by different emperors, *shogun* and *daimyo*, and the buildings were counted the most splendid in Japan. A great conflagration took place in the sixteenth century and another less serious one in the late nineteenth, while some of the buildings were razed on the occasion of Shinto being made the State religion after the Restoration of 1868, when such temples were "purified" of Buddhistic influence.

The great *torii* that forms the entrance, stands in the sea at a distance of four hundred twenty feet from the gallery extending nearest to it. The pillars of the *torii* are forty-four feet in height, stand thirty feet apart and support a ridge measuriug sixty-four feet long, it was built in 1674, and bears a tablet inscribed by the late Prince Hatahito Arisugawa. A tablet formerly used was executed by the Emperor Go-Nara, 1570, and is held as a treasure. Unlike other *torii*, this one has additional smaller pillars to strengthen it to withstand the tide.

The main temple where the three above mentioned goddesses are worshiped, stands in the center, being surrounded by secondary shrines, and is seventy-two by thirty-five feet. The oratory, in front of the main temple, is ninety by thirty-nine feet, and the chief gallery is six hundred forty-eight feet in length. The latter is hung with many paintings by famous artists, some of the most noted ones being the "Thirty-six Great Poets," by Tosa Mitsunobu, "Gama Sennin," by Chodensu, the "Three Gods of Happiness," by Kano Tsunenobu and a picture of carp, by Kano Tanniu.

The *Sen-jo-jiki*, or 'Hall of a Thousand Mats,' just back of the shrine, was built at the command of Hideyoshi, and it is said a single camphor tree furnished the material. Hideyoshi prayed at this shrine for the success of his expedition against Korea.

In olden times strict religious rules sought to prevent births or deaths taking place on the island, and are still carried out as far as possible, though not quite so severely. It is said that a peculiar kind of crow is found here, and that they very strangely do not increase in number, the old birds disappearing.

A group of small islands scattered in a bay on the coast of northern Japan, about twenty miles from the city of Sendai, is called Matsushima, which means 'Pine-clad Islands,' for they are beautifully green with pines. They are said to number about eight hundred but many are no more than large rocks, though they have each received a name, and among the list are many queer ones, such as Crow, Wren, Sparrow, and Lobster islands. Some of the largest are Katsura-shima, Nono-shima, Samusawa-shima, Miyato-shima and O-shima, all of which have tiny islands surrounding them, forming very picturesque groups. O-shima is perhaps the most admired, as affording the most strikingly characteristic Japanese elements; it is but two hundred feet in length and is so near the mainland that it is reached by a bridge, which was planned and named after Toketsukyo in the neighborhood of Kyoto. Just opposite this island on the mainland, is a very ancient temple called *Zuiganji*, dating back to the ninth century.

The beauties of Matsushima consisting of so many scenes, to fully appreciate its merits, one must tarry among these islets and view them at sunrise and sunset, in the morning mists and by moonlight. To watch the rapidly changing scenes in a sail across the bay, gives, perhaps, the best idea of Matsushima's many charms. It is said that a amous composer of *kaiku* (short poem), visited this sport for inspiration, but when he beheld its incomparable beauty, could only exclaim, "Oh! Matsushima, Matsushima, Matsushima!"

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SANITARY PROGRESS IN KOREA*

THE hygienic administration in Korea was principally conducted by the Sanitary Bureau of the Home Department and the Provincial Governments, including police stations. Yet at times when epidemic diseases prevailed, the gendarmery and the army often cooperated with the administrative authorities for stamping out disease.

In 1909, the authorities concerned paid special attention to epidemic diseases, studying preventive measures even prior to the outbreak of an epidemic. Measures for checking the degenerate habit of opium smoking and indiscriminate morphine injection were also effectively carried out in 1909 as in the previous year.

The work of investigation concerning physicians, private hospitals, pharmacists, midwives, nurses, druggists and medicine peddlers, being also continued, the proper control and supervision of their indiscriminate or injurious practises were not neglected.

The total number of epidemic cases reported during 1909 was 7,880 of which 2,729 proved fatal. Compared with the previous year there was an increase of 4,666 in the cases reported and of 1,831 in the number of deaths. These considerable differences may not represent the actual cases in corresponding years, as the Koreans are still influenced by a habitual disposition to conceal disease, but the increase of cases reported during 1909 was due partly, to the efficiency in the investigation of epidemic diseases with the gradual progress of sanitary administration.

The police force employed mainly for pacifying insurgents during 1908, became better able to participate in sanitary administration in 1909 when the insurgents comparatively decreased. Furthermore, the police organization being readjusted, the police authorities were better able to carry out effective investigation into epidemic diseases.

Cholera and pest in Korea as in Japan were often brought from China by communication. When a few cases of pest broke out in Shimonoseki, in July, 1909, the disease having been undoubtedly brought from China, the authorities concerned immediately caused the police stations in Fusan, Chemulpo and other ports to provide preventive measures against the spread of this dreadful, infectious disease which might be brought into these ports by means of foreign trade with China, and the police stations encouraged the inhabitants to catch rats, which often become means of communicating the disease, by purchasing the rodents. Thus 13,463 rats were bought by the police stations in 93 days up to October, 1909. Of these, 60 dead rats were subjected to careful examination. Fortunately no pest germs being found in them, preventive measures against pest were abandoned by October 6th.

As to the cholera in Korea, it generally breaks out in September, but as it often commences in the early part of summer, the Home Department issued instructions to the local authorities with regard to preventive measures by way of precaution even prior to the outbreak

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TAME DEER IN NARA PARK

KASUGA SHRINE, NARA

PAGODA AND LAKE, NARA

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extermination of the plague, of which the principal provisions were as follows: 1. To prohibit the washing of vegetables, other food stuffs, dishes or any thing used for food, in the water of the river, brooks or streams. 2. To encourage measures against flies and mosquitoes. 3. To keep food covered against flies. 4. To close schools, theatres and other public places for the time being. 5. To extend the isolation wards as far as possible. 6. To maintain uniformity of organization for conducting medical inspection, disinfection and transportation of patients and corpses. 7. To inspect and protect water-works. 8. To encourage and supervise private prevention associations.

These decisions were executed by the Police Inspector General of the Metropolitan Police Board acting as chief of the Executive Committee.

Although the authorities concerned encountered much difficulty in exterminating the plague, owing to the ignorance and prejudice of the people and their disposition to conceal disease, the cholera was finally stamped out by the middle of October, in Seoul as well as in Chemulpo, thanks to the strict energetic measures officially taken. The number of patients reached 1,387 and deaths 1,081. For preventive measures against cholera nearly $25,000 was spent by the Korean Government, $6,000 by the Residency General, and $5,000 by the Seoul Sanitary Association.

Of various sanitary provisions in Korea, vaccination being one of the most important, the authorities concerned and the police stations in their jurisdictional districts, caused the officially recognized vaccinators and the non-commissioned official doctors attached to the important police stations to enforce vaccinatons as far as possible in the spring of 1909.

At the same time, over 1,000 vaccinators of inferior ability and immoral character were dismissed, and capable vaccinators were newly appointed. Korean females being prejudiced against a male vaccinator, the Sanitary Bureau had to train female vaccinators, so that Korean girls and women could be vaccinated by operators of the same sex.

In 1909, 25 female operators were first appointed to be officially recognized vaccinators. Of the number, 21 are Japanese and 4 Korean. Ever since, there has been a marked increase in the number of females applying for vaccination. The total number of officially recognized vaccinators reached 686 at the end of 1909, a decrease of 952 as compared with the number at the end of the previous year, while the number of vaccinations reached 680,235, an increase of 135,648 over the year before.

The manufacture of vaccine conducted since 1907 by the Experimental Section of the Taihan Hospital, was transferred to the Sanitary Bureau of the Home Department, in February 1909. The amount of vaccine manufactured during that year was 150,842 tubes, an increase of 38,076 tubes compared with the preceding year. Under a decree issued by the Home Department, regulations concerning the sale of vaccine were promulgated with a view to encouraging vaccination by distributing vaccine at cost price or with a reduction. According to the regulations, the cost of one tube of vaccine (which is sufficient for five persons), is fixed at 2½ cents including the expense of postage. It is furnished for Government offices, hospitals or other associations at half cost, and two per cent. reduction is made for pharmacists and druggists, provided they do not sell a tube for more than 2½ cents to the public.

The work of the Seoul Sanitary Association in cleaning the city, both inside and outside the walls, is gradually producing better results. Especially when the cholera was raging in Seoul in the autumn of 1909, the things accomplished by this Association were by no means small.

The total number of day employes devoted to removing dirt and garbage and cleaning ditches, reached 216,918 during 1909, the total number of Korean houses visited by the employes of the Association during the same year was 38,794, while the Japanese houses were over 10,100, and the total length of ditches cleaned amounted to over 1,222 miles.

According to the accounts of the Association, the total expense incurred during 1909 reached above $80,000 including about $5,000 which was paid as extraordinary outlay during the time

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when cholera prevailed in Seoul. As for income, a sum of $125,000 was appropriated. More than $40,000 was derived from fees collected from Koreans at 1 cent a month, and from Japanese and other nationalities at 4 cents a month per person. $65,000 was paid by the Korean Government as a subsidy to the Association, and over $19,000 accrued from the sale of manure and from other sources.

As for the work done by the Government Hospital during 1909, the Hospital treated 25,418 in-patients and 80,898 out-patients counted by day, making a total of 106,316, among whom those who received dispensary treatment were 31,174 Koreans and 582 Japanese and other nationalities.

The Taihan Hospital spent over $94,-350 in 1909 for its maintenance, showing an increase of $18,000 over the year previous, and received more than $35,000 for medical services in the same year, showing an increase of nearly $23,000. The medical school attached to this Hospital spent $5,000 in 1909, during which time 50 students were admitted to it.

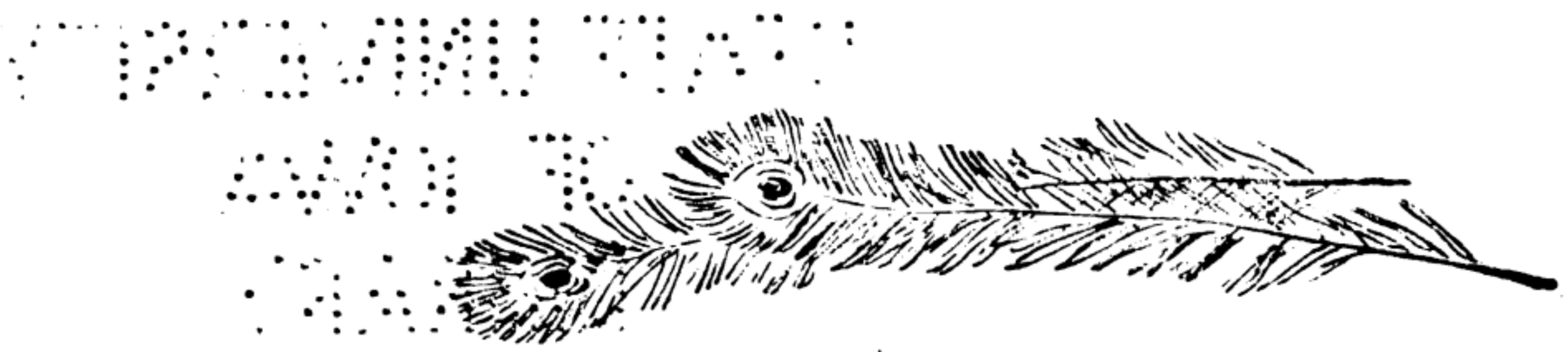
The Taihan Hospital was established in Seoul in 1907, as a model hospital on a large scale and partly to engage in dispensary work for the poor. No charity hospital having yet been established elsewhere by the Government or any public corporation, poor people in the country districts had little or no opportunity of receiving dispensary treatment. Pressed by the necessity of providing such institutions in the provinces, regulations concerning charity hospitals were promulgated by Imperial Edict issued in August, 1909, whereby three charity hospitals were to be established respectively in Chyon-ju, of North Chyolla Province, Chyong-ju of North Chyungchyong, and Ham-heung of South Hamgyong.

To each hospital, two doctors, an assistant, a pharmacist and two or three clerks are attached. Although two hospitals were opened as late as December, they were soon so busy that one hospital received over 1000 dispensary patients on its busiest day, and patients came to the hospitals from remote districts.

There are numerous native physicians who know nothing beyond the old Chinese methods, and who use ginseng principally, as well as other dried roots and plants. Physicians of this kind are estimated to number 2,500. The establishment of the medical school attached to the Taihan Hospital is simply a measure to train competent Korean physicians. In 1909 Government certificates for the practise of medicine were given to 14 graduates of this school. Certificates of official recognition for the practise of medicine were first given in 1908, to 7 graduates of a private medical school maintained by the Severance Hospital in Seoul, after testing their qualifications and inspecting the work done in the Seoul Hospital.

As to the control of native physicians practising the Chinese method of medicine, the matter is now in course of investigation. A Japanese desiring to practise medicine in Korea must have the qualifications according to the provisions of Japanese law and must obtain the approval of the Resident.

Urged especially by the necessity of supplying pure water in sea ports and in places thickly populated, the Korean Government, the Japanese Settlement Municipalities and others commenced to build water-works in 1906. The construction of the Seoul Water-works, conducted by a British Syndicate, was completed in 1908, while similar undertakings in Chemulpo, Fusan, Mokpo and Pying-yang by the Government and Japanese municipalities were all completed by the end of 1910, and the supply of water in these places was commenced in the same year.



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BUSHIDO OF SATSUMA

By K. S. KOMORI

EX-COMMISSIONER OF THE DEPART. OF EDUCATION

(TRANSLATION)

V

JUST before his death, Toyotomi Hideyoshi, who had succeeded in bringing all Japan under his power and rule, summoned to his side the renowned Tokugawa Iyeyasu and five other generals, and requested them in pleading terms, to act, after his death, as guardians of his son, then a boy of six.

More than willing to acquiesce to his wish, they actually sealed with their blood a solemn compact pledging themselves to be loyal supporters of Hideyoshi's son.

It was not long after the death of the great *Taikosama*, however, before astute and crafty Iyeyasu began active measures to carry out plans he had laid to take the reins of government into his own hands and establish a dynasty of Tokugawa rule.

When Iyeyasu's real motives became evident, from the fact that his action was imimical to the interests of the Toyotomi family, the generals who had had enjoyed the favor and beneficence of Hideyoshi, came forward to champion the cause of his son, and formed a strong coalition against Iyeyasu. All the *daimyo* who held similar views joined the ranks of the Toyotomi supporters, under the leadership of Mori Motonari.

Shimadzu Yoshihiro had enlisted his forces on the Toyotomi side by way of expressing his gratitude to the illustrious Hideyoshi.

Soon the country was aroused, and one of the most momentous crises in Japanese history had arrived. Affairs had reached a point where the nation was almost equally divided on the question, and a decisive movement was about to be made.

On the plains of Sekigahara in the province of Mino, October twenty, 1600, a memorable battle took place, and Yoshihiro displayed his wonted valor and genius in warfare, opposing two of the most noted of Tokugawa's adherents, Ii and Honda.

By noon it was seen that the opponents of Toyotomi had the advantage, and Yoshihiro's branch of the western army was entirely hemmed in. When Yoshihiro found the odds so heavy and their escape apparently impossible, he declared his intention to die, but was implored not to sacrifice his life uselessly, and presently he succeeded in effecting a flight to the south with two hundred of his men. Even then he desired to turn back and renew the struggle, and only after much persuasion were his men able to induce him to desist from further futile effort.

Being pursued by the enemy their opportunity for food and rest was small; both leader and men had become exhausted and it finally became necessary for Yoshihiro to discard his armor; but he struggled on with his now very small band of followers, sharing with them whatever food was obtainable and making himself their comrade in the truest sense of the word.

His soldiers, always impressed by his

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magnanimous character, were now doubly so, and their devotion seemed ever increasing. When only a bare morsel of rice was to be had, they wept when he offered to divide it with them. After much suffering Yoshihiro finally reached home with but twenty of his men.

Ishida Mitsunari and several of the leaders of Iyeyasu's opponents were put to death by him, and many influential chiefs were deprived of their estates, either in part or in whole; but for some reason Prince Shimadzu was allowed to retain his entire domain.

He had fought valiantly and well against heavy odds and his defeat was not inglorious, and incidents of his daring bravery and that of his men served as inspiring examples to the clansmen of Shimadzu. Yoshihiro was one of the bravest of their princes, having been engaged in constant warfare from early youth; but the bravest, at the same time, may be the gentlest of men and this was the case with this famous warrior. Sympathy and compassion for suffering fellow-creatures, were among his strongest attributes.

He did not try to rule his men by the mere exercise of his authority and power, but sought to gain their hearts by love and sympathy, and his relations with his retainers were more like those between father and sons, or brothers, for his retainers responded to his kind treatment and consideration for their wellfare, and showed wonderful devotion to him.

According to old accounts of his life, it is said he made it a practise to grant an audience to a clansman upon the occasion of the man's marriage, when the new bride was also summoned to be advised by the Prince. He would instruct her as to the proper conduct of a wife, telling her that it was the duty of a woman, when a child, to obey her parents, and when married, her husband, and in old age to be dependent on her children. That a woman should be gentle and virtuous; that she should take great care to bring up her sons from earliest infancy, in the true teachings of *bushido* and away from temptations, unrighteousness and vice.

When one of his followers was blessed by the birth of a son, after a proper time Yoshihiro called the parents into his presence and taking the child into his arms and caressing it, he would address it thus: "What a striking resemblance you bear to your father. When you grow up to manhood you must not be unworthy of your parent; do not neglect either literary or military pursuits, and be a glorious *samurai*, the true treasure of the country."

In order to appreciate the above in its proper light, it must be remembered that during the feudal days of Japan the *daimyo* of a clan was, in his own domain, an autocratic chief with absolute power over the lives and property of his subjects. He was, at the same time, a kind of patriarch over a great family of clans-men.

The fact that Prince Yoshihiro, notwithstanding he was privileged to rule his subjects absolutely, was so magnanimous, accounts for the great love and reverence with which he has always been regarded.

When he was about to die, and had grown too weak to partake of food, it is said his attendants would arouse him by crying, "the enemy is near at hand," which would revive him sufficiently to enable him to take nourishment. He passed away peacefully at the advanced age of eighty-five.

During the three hundred years of peace that followed, 'Sekigahara' was the word that spurred youths to deeds of valour and incited them to emulate the qualities in the noble leader of their defeated clan.

(*To be continued*)

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OLD POEMS

Translated From the Japanese

BY H. SAITO

NARA

The ancient
Capital of Nara doth present
Her famous cherry-tree of eightfold bloom,
Within the present Ninefold Walls to scent
The presence full august with its perfume.

SUMMER

The spring is past,
And summertide methinks begins to run,
For thou art turned all snowy white
With garments drying in the splendent sun,
O Amano Kakuyama's Height!

In *Classic Japanese Poets*

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THE THIRTY-THREE PLACES

IWAMA-DERA, the twelfth, of the Thirty-three Places, is situated in Setagori, Omi Province. It is also known as Iwamagori Shōhōji, and was founded by a very learned priest, Taicho, of Echizen (717-723).

Tradition relates that Taicho, after wandering through all parts of Japan, finally came to Omi, where he took shelter for the night under a tree. At midnight he was aroused by hearing the recantations of the Darana, Buddhist canonical book; wondering from whence the sounds came, he investigated and discovered the sounds arose from under the tree. This inspired him with religious fervor; he therefore set to work to cut off part of the tree and carve an image of the goddess Kwannon with a thousand arms (*Jinshu Kwannon*), and in the breast he put a copper image of Kwannon with eleven faces, the larger figure being four feet two inches in height; and this is the deity for which the present temple Iwama-dera was founded.

Another story is told of this locality. A devout believer in Buddha living in Echizen, built a pagoda on the summit of Mount Kugami, which was destroyed by a storm three times in succession. Taicho, of the above temple hearing of it, ordered the pagoda again rebuilt; upon its completion, another severe storm set in with loud peals of thunder. Taicho remained by the pagoda and remonstrated with the thunder, at the same time reading aloud the canonical book of Hokkekio. The thunder replied that the mountain was afraid that Buddha would take it away by the erection of the pagoda, so requested the storm to destroy the same. Taicho censured it severely and forbade it making any more noise in the future within the distance of forty square *ri* (hundred square miles) of Kugami, and since that time the pagoda has stood undisturbed. A special amulet is issued by this temple said to protect one from all dangers of a thunder-storm.

The *goyeika*, or prayer, reads: Whatever the life may have been in the other world, whether of a bird or insect, when once one comes to Iwama-dera, the beneficence of Buddhism is deeply felt and the sound of the recantations of canonical books reverberates upon one's ear with a clear and purifying sound like the breeze from a pine tree, and notwithstanding the sins committed in the previous existence one can in this world bathe in the sunshine of Buddha's beneficence.

Ishiyama-dera, near Otsu, in Omi, is the thirteenth, and the temple is located on the summit of Ishiyama. The principal deity is Nioirin Kwannon, a statue sixteen feet in height, carved by Ryoben Sojo, the priest who founded the temple. The legend concerning its origin is as follows:—

During the reign of Emperor Shomu (724–748), a great statue of Buddha was erected in Todaiji, of Nara; upon its completion and at the time of gilding the figure it was found that there was not sufficient gold to cover one quarter of it. The Emperor then ordered the priest, Ryoben, to proceed to Mount Yoshino, in Yamato Province, which was supposed to contain vast quantities of gold ore, and pray to the deity of the

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BODAIJI

KIYOMIDZU-DERA, KYOTO

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priestesses live here, and young girls under twelve years are always in waiting to perform the sacred dance called *kagura*, for which one must pay a dollar or so according to the length of performance he chooses.

The dancers have their faces covered with thick washes of chalk, their eyebrows shaved, and two black spots placed high above them; their lips unnatural with the red dye which has a bronzy lustre when heavily applied, but which is used as rouge in Japan. They wear trailing white gauze *kimono*, decorated with the wistaria crest of *Kasuga*, over white silk ones, and scarlet divided shirts. Red camellias and wistaria arranged in long hair-pins stand out above their foreheads, and their tresses, caught at the neck with gilt paper, hang down the back. The priests, playing upon wierd pipes, beating divers drums and chanting dolefully, accompany the dancers.

Many myths and legends there are about this ancient shrine, and a quaint custom among lovers in Nara is to tie bits of paper upon which they have written a vow or petition, to the branches of a unique tree composed of seven kinds of trees twined together when planted and grown together as one, which they regard as an emblem of constancy.

Three miles from Nara is the oldest Buddhist temple in Japan, *Horiuji*, founded by the famous Shotoku *Taishi*, in 608 A. D. Its collection of statues, paintings, and scriptures, and its frescoes —the only ones in Japan—are of untold value. These are said to have been executed by a Chinese priest, who came over from Korea. This temple, however, is worthy a description too long to be considered in this writing.

Before Nara was accessable by railway, which now carries numbers of tourists there daily, it was said "hurry, novelty, and the rush of events come not near Nara," and notwithstanding the increased traffic and the presence of hotels with foreign accommodations and guests, this seems true to-day.

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mountain, Kongozō for power to find the precious metal. On arriving there and fervently praying, he fell asleep, and dreamed that Kongozō appeared to him and said: "It is allowed to take the gold of this mountain at will, but there is a mountain in Seta, Omi Province, that is a sacred place; if you will go there you will be able to obtain all the gold you require. The priest did as directed in his dream, going at once to Ishiyama, in Seta.

He saw an old man sitting on a stone, at the edge of a pond, fishing. On inquiring who he was, Ryoben was told that he was master of the mountain, Hira Miojin, and that the place was sacred to the goddess Kwannon; thus saying he suddenly disappeared. The priest then built a cottage by the stone and having consecrated the image Nioirin Kwannon, which he had preserved, prayed fervently, recanting the canonical books. After a short time, a rich gold mine having been discovered in Oshin, a great amount of gold was offered as tribute to the Imperial Court at Kyoto. The Emperor rejoiced and was confident that it was the result of the priest's fervent prayers. He therefore ordered the temple to be built in commemoration thereof, and the priest placed the image of Nioirin in the breast of the Kwannon statue. When the main temple was burned in 1078, the image of Nioirin is said to have been seen flying out of the fire and to have suspended itself on the branch of a neighboring willow tree.

A famous Japanese authoress, Murasaki Shikibu, wrote her masterpiece in this temple, where she stayed for a long time. The desk, slab and brush which she used are preserved to-day among other valuable treasures of this temple.

The *goyeika* is as follows:—

Although belief may not be deep, and our spirit in praying to Buddha for happiness, not so fervent, the power of Buddha, whose heart is full of love and magnanimity to save mankind being as strong as the stone of Ishiyama, the realization of prayer is sure to be forthcoming.

Mii-dera, at Otsu in Omi, number fourteen of these Holy Places, another name for it being Omjoji, is situated on the shore of Lake Biwa.

A legend says that during the reign of Emperor Tenji, Prince Otomo built a temple called Sofukuji. In a dream he met a priest who told him of a sacred place in a mountain north-west, to which he was directed to go. He sent one of his retainers to the place indicated in his dream — that where Mii-dera now stand — and there found a cottage in which lived a priest, who told him that the mountain had been associated with the Buddhist religion for a thousand years, after which he disappeared.

The temple was founded by Emperor Temma (685), its priest being Kyodai Osho; but it came under the control of Chito *Daishi* (856). Its principal deity is Nioirin Kwannon, said to have been made by the last named priest.

The *gayeika* reads thus:—

Life comes and goes; this world is inconstant and transient, but on hearing the sound of the bells of Mii-dera, the appreciation of Buddha is well understood and all doubts of the future are dispelled.

Ima-Gumano, at Kyoto, in Yamashiro, is the fifteenth place. Its Kwannon is the eleven-faced, two feet in height, and was made by the priest Kobo *Daishi*.

Legend relates that Emperor Go-Shirakawa (1156-1158) suffered from chronic pains in the head. Prayers were offered at all shrines and temples

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throughout the Empire for his recovery, but to no avail ; when, however, prayers were offered to Gumano Gonzen, the Emperor was immediately relieved ; consequently he had great veneration for this god. But this shrine being quite distant, he could not go to pray as often as he wished, so built a temple in the south-eastern part of Kyoto, where a Buddhist statue had been made by Kobo *Daishi*, and named it Ima-Gumano, whither he repaired for prayer.

The *goyeika* runs as follows :

Although the pledge of Buddha to save mankind has been conspicuous from ancient times, it was never appreciated so much as when prayer was made at Ima-Gumana.

Kiyomizu-dera at Kyoto is number sixteen. The principal deity is Kwannon of a thousand hands and eleven faces. Tradition states that a priest named Enchin, living in a temple at Kojima-dera, in the province of Yamato, was a devout believer in Kwannon. In a dream he was informed that if he wished to worship the true Kwannon, he should go to Mount Atago, in Yamashiro Province. Consequently he went to Atago, where he met with a hoary old man covered with white hair, who told him that he had been patiently waiting for him for a long time. He explained that he was a hermit called Gyoyei Kozi, and a devout believer in Buddha. Pointing to an old tree, he told the stranger that it had been there ever since Buddha had made his appearance on earth, and that if a statue of the Pure One was carved from this tree, a patron would appear who would erect a temple. It took Enchin three years and three months to complete the statue, but when completed, there appeared the celebrated warrior, Sakanoneno Tamuramaro, who became the patron and built the temple at Kiyomizu, which also includes statues of Sho Bishamon and *Shogun* Jizoson as accessories.

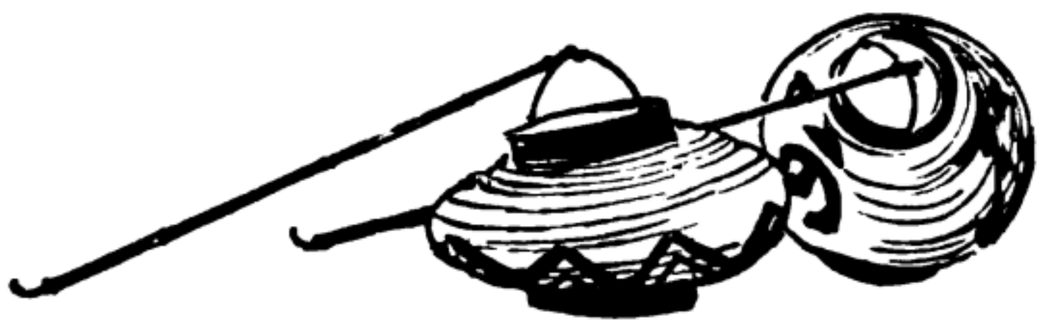
Kusunoki Masashige, a loyal subject of the above Emperor, was a great believer in this Kwannon, and traditon says that when the Castle of Chihaya was besieged by the enemy, he escaped and passed before the camp of the enemy, but was discovered, and shot by an arrow. But later when his back was examined it was found he was not injured the arrow having hit the canoncial book, Fumonbon, which he carried.

This place is considered one of the celebrated sights in Kyoto, the temple being built on a hill-side, which commands a superb view of the whole city and surroundings. It has consequently been a great attraction from ancient times to the present day, and most popular among the devout who in their fervent religious belief would jump from the floor of the platform down the precipitous height, believing that no injury would result therefrom. But a fence has now been built to prevent such rash acts.

The *goyeika* is :

If the pure waters of Mount Otoba, are imbibed, the mind becomes light and pure.

(*To be continued*)



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THE CULTURE OF KAKI

By MARQUIS MATSUDAIRA

THE Japanese persimmon, called *kaki*, belongs to the ebenaceæ, its scientific name being *Diospyros Kaki*. It is a deciduous tree having broad lustrous leaves which fall in late autumn, showing a beautiful red color. The tree lives many years and often becomes thirty feet high with a trunk two feet in diameter.

It resembles monæcious plants, but is not truly monæcious. It has two kinds of flowers, one being pistillate, the other staminate; both having white, square-sided petals upon remarkable calyxes. The pistillate flowers are quite large, and have well developed pistils and very retired stamens which contain little pollen. The staminate flowers are comparatively small, and have well developed stamens containing an abundance of pollen and very retired pistils.

The pistillate flower always bears fruit, but the staminate flower seldom does. Commonly the improved varieties of *kaki* have pistillate flowers. The varieties which are furnished with both flowers are very rare.

Staminate flowers of *kaki* trees are produced in the leaf axils of comparatively tender shoots; but the fruit buds which contain the pistillate flowers occur on strong shoots. Weak twigs situated on a lower or inner part of the tree, and weak shoots on the lower part of mother twigs have wood buds only.

Among the buds of one shoot, a terminal bud and a few near the top are fruit buds, and all the other lower ones are wood buds. The distinction between these two kinds of buds can be made easily, the fruit bud having a swollen appearance, and the wood bud being small, thin and flat. The lower three leaves in a young shoot bear only wood buds in their axils; but axils from the fourth to sixth or seventh leaves every one produce a pistillate flower, which, in the following year produces no bud at all, remaining an empty space.

Kaki trees are native in Japan and widely scattered. They grow better in a warm climate, therefore in the central and southern parts of the country are the trees which produce choice fruit; but the tree grows well and bears, even in the northern provinces. In the hills throughout the land can be seen species of wild *kaki*, but the fruit is, of course, inferior, though it can be eaten.

Dry, gravelly soil is the best fitted for the tree, but it also grows in clayey soil, or, for that matter, in almost any kind. For this reason, and its fruit being well liked, it is always planted around the home, and can be seen at almost every house in every province except in the center of a city. These home trees are usually left to their natural growth, little attention being paid to their cultivation.

Formerly, even where a large number of trees were planted for supplying fruit in the market, *kaki* trees did not receive the attention given to apple and pear trees, being allowed to become tall, without any proper management or cultivation.

I was not satisfied with this method and believed *kaki* could be improved in quality by giving careful treatment. For this reason I planted a *kaki* orchard and gave the trees proper care; that is manuring, pruning, protecting from injurious insects, etc. I established a method of cultivation which I am prac-

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tising on my farm, getting good results.

There are many kinds of *kaki* trees; some are planted simply for the purpose of timber, while others are grown for obtaining the astringent juice from the young fruit; but the kinds which are planted for the fruit to be used for food are classified in two large groups, sweet and astringent, but the number of good varieties is not great.

In sweet *kaki*, the astringent property disappears from the flesh of the fruit as it approaches the ripening period; but the astringent variety requires some process of treatment to effect de-astringency. The former can be eaten as soon as ripe and are suitable for the table in their fresh state, but they are not suitable for shipping owing to the difficulty of packing them so that they will not crush, and for that reason the cultivation of sweet *kaki* is rather limited. The best varieties at present are: "Hyakume," "Daidaimaru," "Gosho," "Fuyu" and "Jenjimaru."

Astringent *kaki* can not be eaten in their fresh state, but are preserved in several different ways, in which de-astringency takes place. The most common method for de-astringency is immersing fruit of moderate hardness in hot water in which it is allowed to remain from twelve to twenty hours; but the best results are obtained by what is called the Japanese wine method, for which an emptied Japanese wine cask of about seventy litres capacity is used. Astringent *kaki* are packed in it and sprinkled with about one litre of Japanese wine (made from rice), and the lid put on tightly. After a week they become sweet and ready to eat. Alcohol is sometimes used instead of wine, in which case only half a litre is required, and de-astringency takes place in four days. The varieties best suited for both methods are: "Yemon," "Saijo" and "Saburoza."

Drying is another way by which the astringent *kaki* may be made sweet. This is done in the sun, after the fruit has been pared; it is then boxed, resembling, somewhat, dried figs, and is very sweet and delicious. For manufacturing dried *kaki* the following varieties are celebrated: "Hachiya," "Shihubyakume," "Saijo" and "Mino." Astringent *kaki* which are allowed to remain on the trees to become over-ripe also lose their astringency, but the flesh, though sweet, is too mushy to be handled in the market, and such fruit is only suitable for home use. "Daishiro" and "Gionbo," are such varieties.

Young *kaki* trees are propagated mostly by grafting, as that is easily done and budding is difficult. The season suitable for grafting is early spring, a little later than the grafting of apple and pear trees may be done. For stock, the same seedlings are commonly used; sometimes the propagation of stock is made by root cuttings, but when two years old, it is more generally grafted.

As a rule *kaki* trees are injured by replanting, and if grafted by stock dug up, the results are often failures. Therefore it is the common way to plant the yearling seedlings or yearling cuttings in nursery rows, and the next spring the grafting is done in the field.

Old *kaki* trees may be easily top grafted, and in this way the old trees are often worked for the sake of improving the variety. But the method of grafting is selected according to the size of the stems or branches; that is, for large stems whip grafting is applied; for small branches cleft grafting is better. Side grafting may be easily accomplished in these trees, and by this method the deficit of branches in the necessary place on the stem may be repaired.

The suitable distance for planting is

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from eighteen to twenty feet, according to the degree of pruning which the cultivator will follow. In all cases, it is recommended to allow a wider space than for apple planting, because the trees can not be pruned short, as they have the nature of bearing upon the upper parts of strong shoots, and although some pruning may be done, the trees become gradually enlarged, and if the branches of neighboring trees are allowed to meet, they become damaged, and the crop is greatly diminished.

The root system of a *kaki* tree differs from that of other fruit-trees in that it has a fleshy texture; it has many lateral roots, especially fibrous ones, and for this reason, in planting it, the hole must be made large and deep, so as to assure vigorous growth by giving the roots ample room for development, and a large quantity of compost put in.

A *kaki* tree commonly grows little for two years after being planted, but after three years it commences vigorous growth, and after four or five years the first crop of fruit is to be had, and after eight or ten years the tree is at its best bearing period, which continues for a very long time compared with other fruit-trees.

Manuring is to be done twice yearly; in early summer and fall; for the former such fertilizer as bean or rape cake is preferable, but for the latter a quicker manure is recommended. Nitrogenous substance is indispensable, but it is also necessary to add some potash, which not only increases the fruit crop, but improves its flavor. For this, wood or straw ashes are commonly used, in the fall. It is important to consider the quantity of nitrogenous manure, as for young trees a considerable amount is needed, and for bearing trees over-manuring is most damaging.

On my farm, the *kaki* trees have been pruned with the object of keeping a standard dwarf size, which might be called a tall bush. The idea is to have a cylindrical head on a brief stem; the head having a height of some twenty feet, and a diameter of twelve, while the stem is about two feet high. The branch group of the head is made empty in the center, and has three or four rows of lateral branches horizontal in every direction, and every space is arranged to have filled with fruit twigs. The frame of the form is made from five or six main branches well arranged with open spaces. From the frame branches lateral main branches are put out which are furnished which numerous twigs at the ends by branching several times. When the height of the main branches nearly reaches the limit, the branches produced at the ends are arranged at the top of the head in every direction. Pruning must be continued every year through all parts of the tree after the above form has been developed, and before that twice yearly until the trees are five or six years old, after which only winter pruning will suffice.

If the pruning be done carelessly, considering only the length of the shoots, fruit buds will be cut off, and the tree will be barren the following year. Only the terminal bud should be cut, allowing two fruit buds to remain on the shoot. Weak shoots which have no fruit buds may well be cut off to provide for strong shoots the next year. But the growth at the top of the tree should be cut without regard to fruit buds, so as to preserve its standard size and strength.

It is the nature of fruit-trees to bear abundantly on alternate years, requiring a period of rest, and this is most pronounced in the *kaki*, if left uncultivated. From various experiments I have found the only method of correcting this habit

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to be careful manuring, pruning and thinning. By manuring, strengthening the bodily condition of the tree; by pruning, diminishing the useless waste of nutrients and strengthening useful new shoots; by thinning, controlling the number of *kaki* and distributing the resting shoots. In this manner a crop of choice fruit can be produced yearly, as has been proved and practised on my farm.

Kaki thinning may be done at two intervals; the first taking place the middle of June, when the fruit is cut so as to leave but one *kaki* on every new shoot. By the middle of July the trees may be gone over again and the fruit examined carefully so that only well formed and perfect *kaki* may be allowed to remain, any damaged by injurious insects being cut away. A suitable degree of thinning to be followed is to allow one *kaki* on a slender mother shoot which has also one or two new shoots; two to a stronger shoot which has three or four new shoots, and several to a real stout mother shoot.

Kaki are much injured by fruit-borers, the larvæ of small moths of which there are three common species: *Argyresthia Conjugella*, *Tineidæ*, the larvæ living between the calyx and the fruit, causing it to drop off; *Corpeapsa Persicana*, *Grapholithidæ*, the larvæ living in the center of the fruit, which gradually softens and drops; and *Astura Punctoferalis*, *Pyralidæ*, the larvæ living in the fruit flesh near the calyx, also causing the fruit to fall.

For protecting from these insects, bagging is the safest method. The bags may be made from old newpapers, and should be about six by eight inches in size. The bagging should be done in the middle of July, just after the final thinning has been completed. It is not necessary to remove the bags until the crop is ready to be gathered, as, unlike peaches, the fruit in the bags has the same color as when exposed to the sun.

The ripening period of *kaki* varies according to the kind; an early variety can be gathered the last of August, and a late variety does not ripen till the last of October, so that generally, there is a plentiful supply during the interval from August to December. *Kaki* differs from other fruit in that it will remain on the tree long after ripening without being spoiled, its flavor being really improved thereby.

Among the varieties of sweet *kaki* a few show a small black point at the top when beginning to ripen, and the texture of the skin also changes. There is usually some astringent fruit even on the sweet *kaki* tree, and this, lacking the above features, may be easily distinguished from the good and thrown out before marketing. Astringent *kaki* are mostly of late varieties, and are gathered before fully ripe for perserving.

A variety of the sweet series called "Genjimaru" possesses staminate flowers and is rich in healthy pollen, to which is attributed the fact that its produces no astringent fruit whatever. It was discovered on my farm that varieties of sweet *kaki* producing only pistillate flowers, which stood neighboring the "Genjimaru," produced almost all sweet fruit, while the same variety in another location produced much astringent fruit. This was due, in the first case, to the pollen supply obtained from the near by "Genjimaru," and in the last to the absence of pollen, which illustrates the advantage to be gained by mixed planting.

Choice *kaki* weigh about one third pound each, sometimes half a pound. There are eight seed chambers, but all of these seldom develop seeds, and it is not rare to find them quite seedless.

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AGRICULTURAL ACTIVITIES

By CHOJIRO ITO

MEMBER OF THE HOUSE OF LORDS

JAPANESE agriculture has two striking characteristics: one, the smallness of its scale; the other, the lack of pasturage. The entire population of Japan is figured at 51,300,000 of which 30,000,000 (60% of the total population) are farmers; thus we see that Japan is an agricultural country.

The land under cultivation by these farmers is 14,700,000 acres, 14.7% of Japan's total area. The land under cultivation may be distributed as follows:

Farmers owning or renting	2	acres of land		50%
" "	4	"	"	50%
" holding	12	"	"	14%
" " above	12	"	"	1%

Compared with the farming in Europe and America we find that the scale is small and the farming intensive, attributable to the narrowness of the land and density of population. Other considerations have to be made also in accounting for these facts.

(1) The people have a cereal for their staple food, so that they are not meat eaters; (2) the land for pasturage and for raising low priced crops is limited, and (3) there is little necessity for the use of animals in the fields owing to labor being so cheap and plentiful. All these causes differentiate agriculture in Japan from that of other countries. Stock-farming is undeveloped, its place having been taken up by tillage. It almost baffles the conception of the Japanese when they are told that the capital of stock-farming in the German Empire amounts to 8,000,000,000 marks, with annual returns amounting to 5,000,000,000 marks.

Recently, however, both the Government and the people have paid attention to making the best of their productive capacity, so that the use of milk has gradually increased, contributing a great deal towards the development of stock-farming, in which we are so far behind the countries of Europe and America.

Japan may most appropriately be called an agricultural country run by small farmers, who make it their chief business to cultivate land without engaging in stock-farming. One half of these small farmers are tenants. The area of the land cultivated by tenants is far more extensive than that owned by farmers. Therefore, it may not be altogether amiss to regard our agriculture as based upon the system of tenantry.

According to the latest investigation of the Department of Agriculture and Commerce, the profit realized by land owners against land capital is 5.6%, and that by farmers is 5.1%, showing that small farmers have less profit than large ones, and are being reduced in their productive capacity from year to year owing to the heavy burdens imposed upon them.

The land tax ten years ago was 3.3% of the value of land, but at present is 5.5% of the same, which, together with the local taxes, shows the ratio of 12.5%. The public taxes per acre show an increase of 27%. Farmers are actually taxed twice as much as business men.

No wonder that under this condition

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the small farmers are being absorbed by large landed proprietors, their land mortgaged and they becoming tenants. During the past five years, 10% of the total amount of land under cultivation changed hands, its former proprietors becoming tenants, which fact proves the correctness of my statement.

It is observed by some that our agriculture does not go in parallel lines with the increase of our population, so that Japan, which was an exporting country up to the year 1905, has now turned to be an importing one. But the fact that since 1890 rice production has increased 20% and the population but 17% convinces us that with improvement in agriculture, the supply will be sufficiently increased to meet the increase in population.

It is generally computed that the area of first grade paddy fields in Japan equals 45%; that of middle grade 40%; and that of the lowest grade 15% of the total area under cultivation. The first grade paddy fields are in the hands of peasant proprietors, and both middle and lower grade fields are cultivated by tenants. This fact accounts for the degeneration of the quality of the land. With the gradual development of commerce and industry, young men from farming villages flock to the cities where they are employed as shopkeepers or in factories. Such a tendency forms economic and moral problems which cannot be left disregarded even for a day.

The Japanese-Russian war offered a splendid opportunity for making exertions, on the part of agriculturists, for the cause of the country. These considerations induced me to unify the relations between the Ito family and its tenants, numbering three thousand and living in eleven counties, under the regulations of the Agricultural Association of the Ito family; one hundred representatives of the tenants comprising the active body by whose decisions all the items regarding the improvement of agricultural affairs are determined.

The former autocratic actions of landowners have been changed into those of constitutional methods. The general meeting of the Agricultural Association of the Ito family is the fountainhead of their agricultural improvements, and the headquarters of the staff in charge of various plans; it also may be regarded as a sort of club meeting at which tenants congregate to seek comforts and pleasure, for it is a social gathering on a large scale.

For economic improvements, a credit guild with advances amounting to $25,000 and savings to the amount of $3,000 was formed, and for the improvement of the technical side of agriculture, meetings for appraising and competitive exhibits are held. A ladies' society was organized in connection with which lectures are given in order to widen the scope of their information and improve the manners and customs of the people.

The object of the Association comprises three great works with various items relating to the improvement and development of agriculture and of the tenant cultivators. Those who do not join the Association are not allowed to control or occupy land belonging to the Ito family. The three great works of the Association are the Exhibition of Rice by the tenants, the Credit Guild and the orchard.

The Association makes it its main object to effect agricultural improvements in co-operation with various systematic Government agricultural associations, the idea being to realize what these associations plan. I am at present the president of the Hyogo Prefectural Association, but as the landowner, can

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EXHIBIT OF RICE RAISED BY TENANTS; HELD UNDER THE AUSPICES OF THE ITO AGRICULTURAL ASSOCIATION

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STOCK ON ITO FARM

FRUIT FROM ITO ORCHARD

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more easily approach tenants and become acquainted with their condition than can a prefectural, county or other Government agricultural association official, so that I have been able to accomplish profitable results through my personal interest in them.

In November, 1904, the first meeting was held and the Association was organized, and the general meeting to be held yearly in January was decided upon. The members are free to be present at the general meeting as well as being represented. I became president of the Association, and a superintendent was appointed over every thirty members, so that there are about one hundred superintendents, who act as councilors and represent members under their charge, plan the general meeting of the Association and examine affairs connected with the resolutions of the meeting. As a matter of fact, the prosperity of the Association depends upon these councilors; they have had control of tenants and tenancy for generations, and being posted on all conditions therewith, act between the Ito family and the tenants so as to bring about harmonious relations and better understandings. They attend to the collection of rice from the tenants, to its disposal, and see to the payment of taxes; they investigate the degree of bad crops in time of famine and mark the discount of tenants' charges, making all necessary reports on measures of relief for damages caused by wind, water or fire.

Work being undertaken for the improvement of Japanese agriculture consists of training and encouragement in proper selection of seeds; the distribution of selected seeds; the exchange of seeds and sprouts; the use of improved implements and manure; protection against injurious insects; better rice packing, and a competitive Tenants' Rice Exhibition.

For constructive improvement, the adjustment of paddy fields and other public works are duly considered, and the Credit Guild maintained, and to encourage by-production bee keeping, poultry raising, sericulture and the cultivation of fruit and flowers are promoted and competitive exhibitions held.

The Rice Appraising Meeting has been held yearly for a number of years; though at first confined to one district, it gradually extended. The rice for exhibiting is taken from any of the bags of rice raised by the exhibitor, so as to avoid the evil of accepting a special produced offered to win the prize, but which is never representative of the crop delivered to the landowner. The appraising is conducted in an impartial manner. The comparsion of the quality, shape, lustre, the degree of dryness and other points of preparation are made and the judgment rendered by those especially qualified for the purpose, prefectural experts sometimes being invited for the purpose of making such examination.

Prizes from first to fifth grade are awarded, consisting of rice, agricultural implements, manure and other articles such as fancy goods, for the men are assisted in their work by their wives and female members of the family; in fact the greater portion of the work of agricultural improvement is carried on by the women, whose labor in the extermination of injurious insects, in weeding as well as in planting is highly appreciated. Wives and women folk who are behind the tenants influence the improvement of agriculture a great deal, so that in the selection of prizes we have adopted the policy of awarding such articles as will please women.

The Women's Association was formed for the purpose of the furtherance of knowledge and virtues of women who are so influencial among the agricultural class in Japan, and by whom the prosperity of agricultural conditions is largely shaped.

The Rice Appraising meeting is held at the temple or in the orchard. Our policy is to make the occasion of the awarding as grand as possible for the following reasons:—

The recipients of prizes consider it a supreme honor to receive them in the presence of some such prominent person as the governor or chief of the county, and it is well to make the latter acquainted with the horicultural progress by having them actually visit our orchard, and lastly to make an occasion for effective moral lectures by such well known and admired persons as will prove encouraging and inspiring to the

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tenants in various ways.

The Credit Guild was created for the purpose of providing its members with necessary funds for their work, and enabling them to save money and gain an independent living. The improvement of agriculture, the encouragement of high morals and good character can then be expected. Its members number nearly two thousand, more than half of whom are agriculturists, the others being traders, artisans, officials, teachers, and priests. Both the number of members and of applications for advances are on the increase. There is a committee of twenty members whose business it is to investigate an applicant's credit and the mode of investing advances made, and to ascertain whether they are redeemed within one year or not. With adequate security, a three years' advance is obtainable at 8 % per month. The amount of advances stands above $30,000. Deposits of more than 5 cents are received, and interest at the rate of .15% per day is allowed on current accounts and 6½% of fixed deposits.

My orchard was laid out in 1902, over 12 acres, and planted mainly with pears, oranges, apples and peaches, and some persimmons, grapes, and loquats. In the centre is the office building with about an acre lawn with flower-beds intended and used for pleasure grounds. It is the rule with me to walk around the orchard at a fixed hour, watching snowy herons flying over the river near by. And it was when I was engaged in this regular exercise that the idea of starting this grand scheme struck me.

The growth of the fruit-trees was favourable and they soon bore abundantly; the crop of fruit in 1906 being doubled the next year, trebled in 1908, and quadrupled in 1909.

It is my plan to educate my tenants by showing them practical examples concerning modes of cultivation. the application of fertilizers, method of management, gathering and selling the fruit, and protecting the trees from injurious insects.

As supplementary work I am carrying on bee-keeping, stock-breeding, and floriculture. The first yields a profitable business in supplying the farmers with honey. This branch of industry is in a state of infancy throughout the Empire except in Wakayama, Yamanashi and part of Kyushu.

To those connected with the Association who are anxious to study agricultural science, financial assistance is rendered. At present several students are enjoying such assistance.

Activities for the cultivation of the intellect are not neglected. Noted scholars, experts, and priests are invited to deliver lectures in order to improve agricultural and other knowledge. Special meetings are held for this purpose and keen interest is shown in this work. One of the developments is the Hotoku Library with volumes classified as follows: industrial corporations; horticulture; cattle-breeding, sericulture, poultry and forestry exploitation; reference books for agricultural improvements; books on ordinary education, sanitation, religion and collections of lectures and speeches; and other miscellaneous books and magazines.

An independent society for education, sanitation and agriculture is open to members of the Agricultural Association and the two are closely connected. It is called the *Sanchi Kyokwai* and has accomplished great good, its circulating library being in great demand.

For the sake of the spiritual culture of the tenants and for the suppression of their degrading tendency, it is essential to arm them with some form of faith. The Association has had recourse to Buddhism. Occasionally a religious lecture is given by the abbot of the temple, or by other men of note who speak on morals in a manner intelligible to the tenants.

The Agricultural Association of the Ito family attaches great importance to the promotion of friendship, and taking advantage of the general meeting held in January, a New Year's dinner party is given, and the success of the Association is manifested in the fact that members make a bow to the portrait of the head of the Ito family, president of the Association, on such occasions.

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POTTERY AND POTTERS

II

NORTH of Hizen, the province which produced the Imari, Nabeshima and Hirado porcelains, is Chikuzen where also a number of the captive Korean potters were settled, and whose work in faience was particularly successful. Foremost among them were Hachizo and Shinkuro, who followed their native ideals and produced objects of various kinds in true Korean style, and even of their country's clay, for materials had been imported with them; but later the very excellent Chikuzen clays were made into even finer vessels.

The town in which they lived and worked was Takatori and their wares became known as *Takatori-yaki*. Shinkuro died before the full measure of success was his; but Hachizo lived long and founded a family, and with his son traveled to Kyoto, where they received training from the famous Kobori Masakazu, and returning to Takatori to put into practice their newly acquired knowledge, soon found themselves and *Takatori-yaki* grown popular. About this time a skilled artisan named Igarashi Jizaemon became associated with them and the ware was greatly improved from this time (1640), until it rivaled the celebrated Chinese product, *Yao-pien yao*.

Takatori-yaki of the early period usually has glaze a rich, dark amber color, soft and lustrus; causing the art-loving Masakazu to style some of the pieces by such names as 'autumn evening' and 'dyed river.' Tea jars were favorite objects, as these potters were patronized by and catered to the *cha-no-yu* enthusiasts.

A representative of the Hachizo family still lives, and the Takatori kilns, in the province of Chikuzen, are still burning.

Sohichi-yake is the name of another ware produced in Chikuzen, Sohichi being the name of the potter, son of a noted tile maker. The first Sohichi belonged to the late sixteenth century, his descendants for many generations being potters, but few of whom equalled his skill in the keramic art. Sohichi ware shows a yellowish biscuit and a thin, clear glaze of a greenish tint.

In the adjoining province eastward, Buzen, Agano ware is made. The kiln where it is produced was established in the town of Agano in the second year of the seventeenth century by one of the Koreans imported for the purpose. It was for some time under official control, and the output confined to that circle. The few specimens preserved are a stoneware with glaze of a pleasing brown color with soft red splotches. The Agano product of the eighteenth century has a glaze with pores resembling the skin of an orange, and is called accordingly *Tachi-bana-kada-yaki*; that of the early nineteenth century shows the influence of Kyoto, being somewhat like *Raku*; modern Agano is a plain yellow stone ware, and has little to recommend it.

Koshiro-yaki and *Yatsushiro-yaki* are stone-wares produced, since the beginning of the seventeenth century, in Higo Province, which occupies the larger central part of Kyushu, and is south of, though not bordering, Chikuzen and Buzen. As in the other cases considered, the potteries were also established by Koreans. *Koshiro-yaki* has little artistic importance; but *Yatsushiro-yaki*, while

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magnanimous character, were now doubly so, and their devotion seemed ever increasing. When only a bare morsel of rice was to be had, they wept when he offered to divide it with them. After much suffering Yoshihiro finally reached home with but twenty of his men.

Ishida Mitsunari and several of the leaders of Iyeyasu's opponents were put to death by him, and many influential chiefs were deprived of their estates, either in part or in whole; but for some reason Prince Shimadzu was allowed to retain his entire domain.

He had fought valiantly and well against heavy odds and his defeat was not inglorious, and incidents of his daring bravery and that of his men served as inspiring examples to the clansmen of Shimadzu. Yoshihiro was one of the bravest of their princes, having been engaged in constant warfare from early youth; but the bravest, at the same time, may be the gentlest of men and this was the case with this famous warrior. Sympathy and compassion for suffering fellow-creatures, were among his strongest attributes.

He did not try to rule his men by the mere exercise of his authority and power, but sought to gain their hearts by love and sympathy, and his relations with his retainers were more like those between father and sons, or brothers, for his retainers responded to his kind treatment and consideration for their wellfare, and showed wonderful devotion to him.

According to old accounts of his life, it is said he made it a practise to grant an audience to a clansman upon the occasion of the man's marriage, when the new bride was also summoned to be advised by the Prince. He would instruct her as to the proper conduct of a wife, telling her that it was the duty of a woman, when a child, to obey her parents, and when married, her husband, and in old age to be dependent on her children. That a woman should be gentle and virtuous; that she should take great care to bring up her sons from earliest infancy, in the true teachings of *bushido* and away from temptations, unrighteousness and vice.

When one of his followers was blessed by the birth of a son, after a proper time Yoshihiro called the parents into his presence and taking the child into his arms and caressing it, he would address it thus: "What a striking resemblance you bear to your father. When you grow up to manhood you must not be unworthy of your parent; do not neglect either literary or military pursuits, and be a glorious *samurai*, the true treasure of the country."

In order to appreciate the above in its proper light, it must be remembered that during the feudal days of Japan the *daimyo* of a clan was, in his own domain, an autocratic chief with absolute power over the lives and property of his subjects. He was, at the same time, a kind of patriarch over a great family of clans-men.

The fact that Prince Yoshihiro, notwithstanding he was privileged to rule his subjects absolutely, was so magnanimous, accounts for the great love and reverence with which he has always been regarded.

When he was about to die, and had grown too weak to partake of food, it is said his attendants would arouse him by crying, "the enemy is near at hand," which would revive him sufficiently to enable him to take nourishment. He passed away peacefully at the advanced age of eighty-five.

During the three hundred years of peace that followed, 'Sekigahara' was the word that spurred youths to deeds of valour and incited them to emulate the qualities in the noble leader of their defeated clan.

(*To be continued*)

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OLD POEMS

Translated From the Japanese

BY H. SAITO

NARA

The ancient
Capital of Nara doth present
Her famous cherry-tree of eightfold bloom,
Within the present Ninefold Walls to scent
The presence full august with its perfume.

SUMMER

The spring is past,
And summertide methinks begins to run,
For thou art turned all snowy white
With garments drying in the splendent sun,
O Amano Kakuyama's Height!

In *Classic Japanese Poets*

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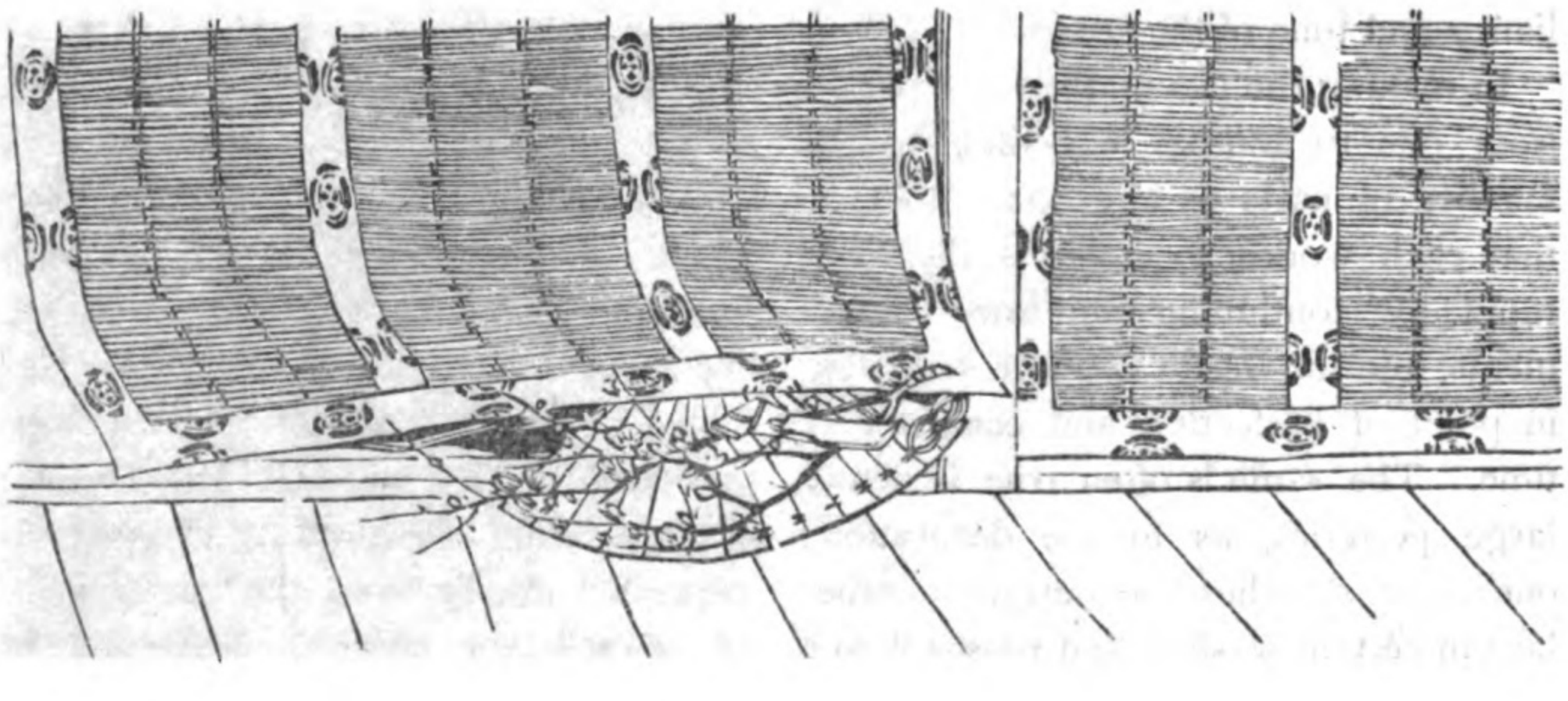
imitations of the old wares were produced, and having been sufficiently disfigured by staining and other processes calculated to lend an air of rust and age, were sold to ignorant persons, who labored under the singular yet common hallucination that points to be looked for in specimens from early kilns are, not technical excellence, decorative tastefulness and richness of color, but dinginess, imperfections and dirt; persons who imagined, in short, that defects which they would condemn at once in new porcelains, ought to be regarded as merits in old."

Porcelain also belongs to Satsuma, and while some of it possesses both good biscuit and glaze, it never reached the height of the splendid Hizen wares, though a few specimens are found to have biscuit not unlike the *Hirado-yaki*, and glaze comparing favorably with Imari

Satsuma ware was imitated at Kyoto, Owari and Ota kilns, and still is elsewhere. Even the ware produced in Satsuma is sent to various other places to be decorated, Kyoto or Kobe, Yokohama or Tokyo.

But modern Satsuma potters, however, are not without their merits, and a noteworthy product belonging to these latter days is a faience having pierced designs which form its only ornamentation; it is admirable in conception and execution. It is interesting to note that this new feature in Satsuma ware was introduced by Chin Jukan, a descendant of one of the old Korean potters who established one of the original Satsuma kilns.

(*To be continued*)



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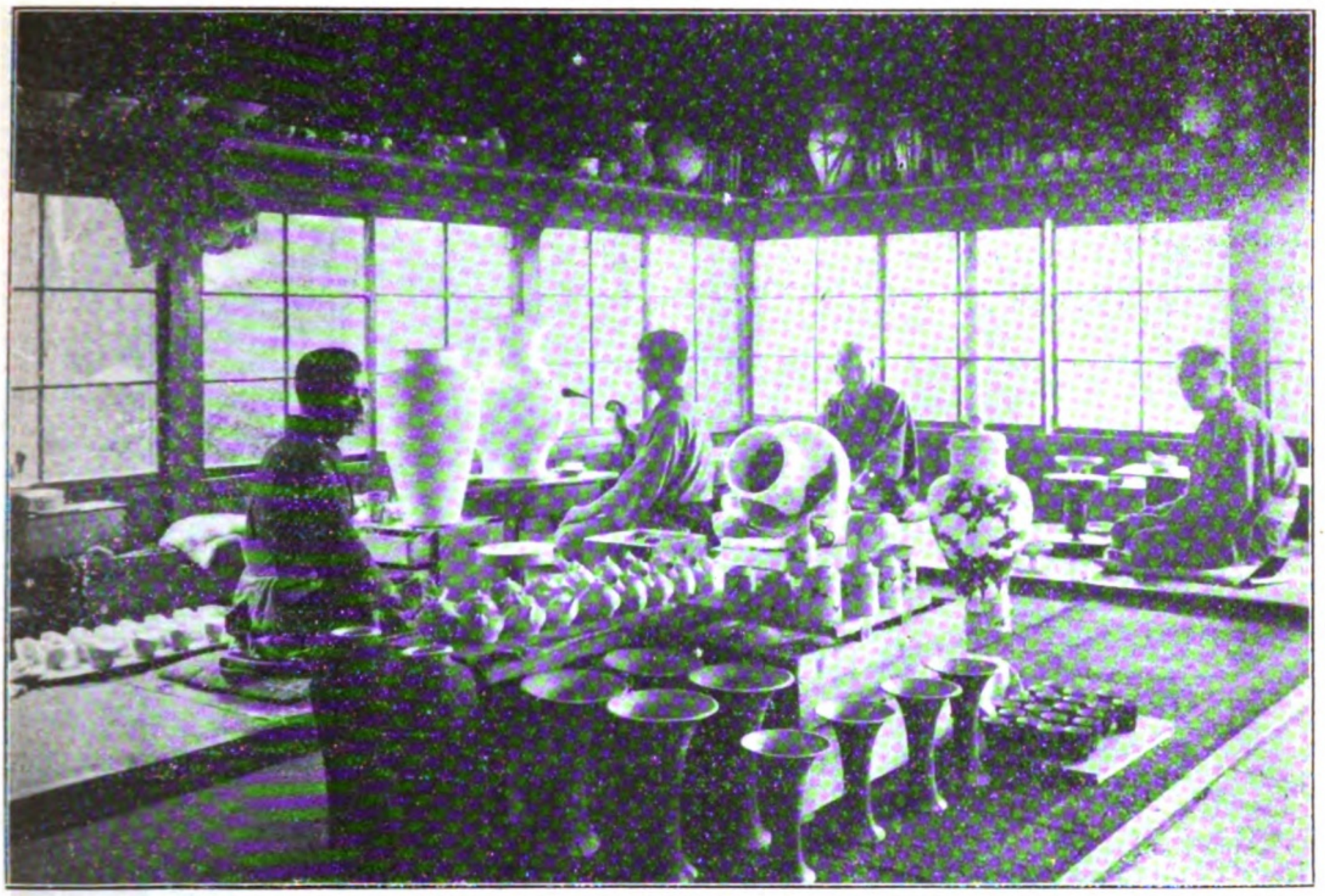
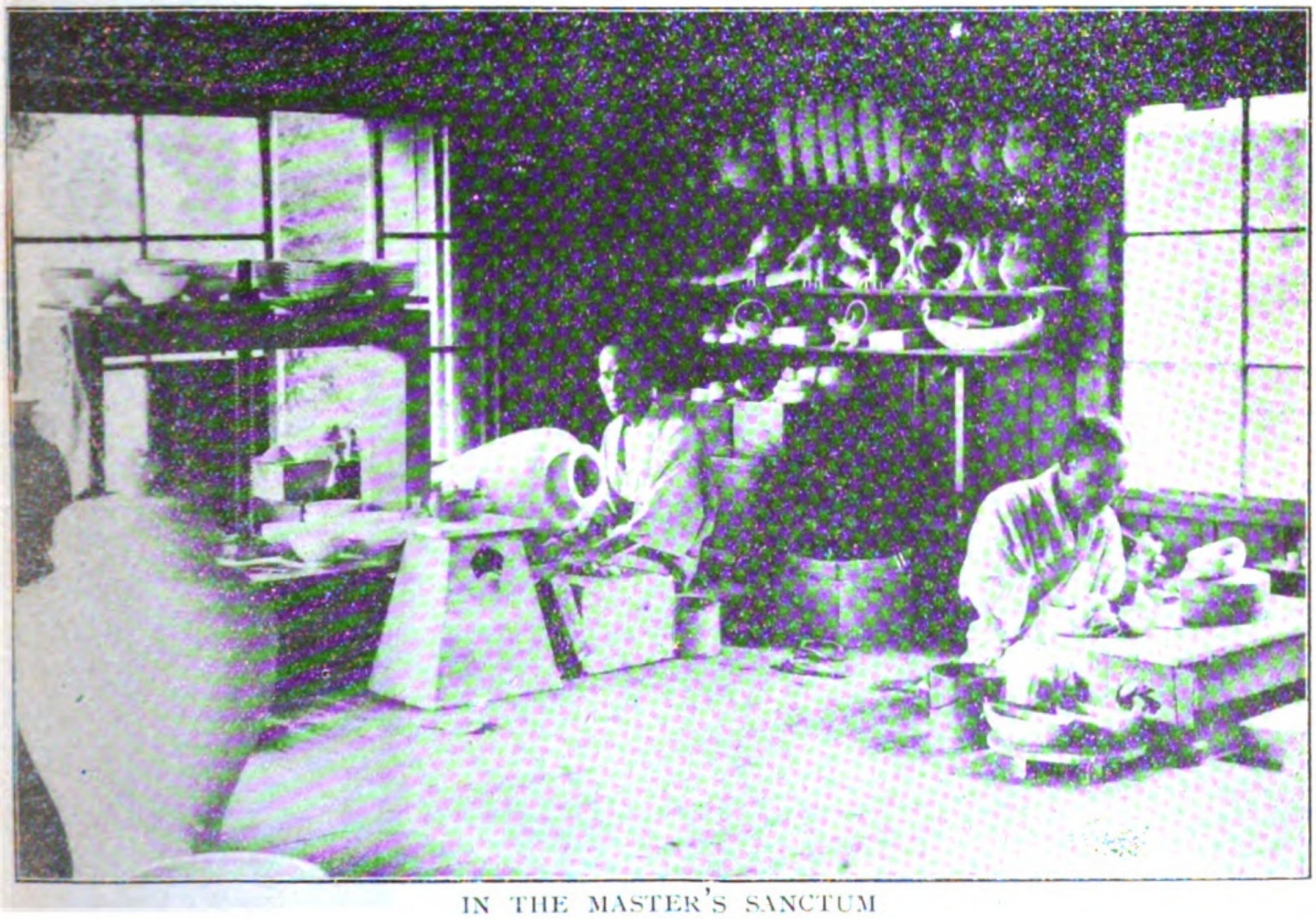


DECORATING POTTERY FOR EXPORT



IN THE MASTER'S SANCTUM

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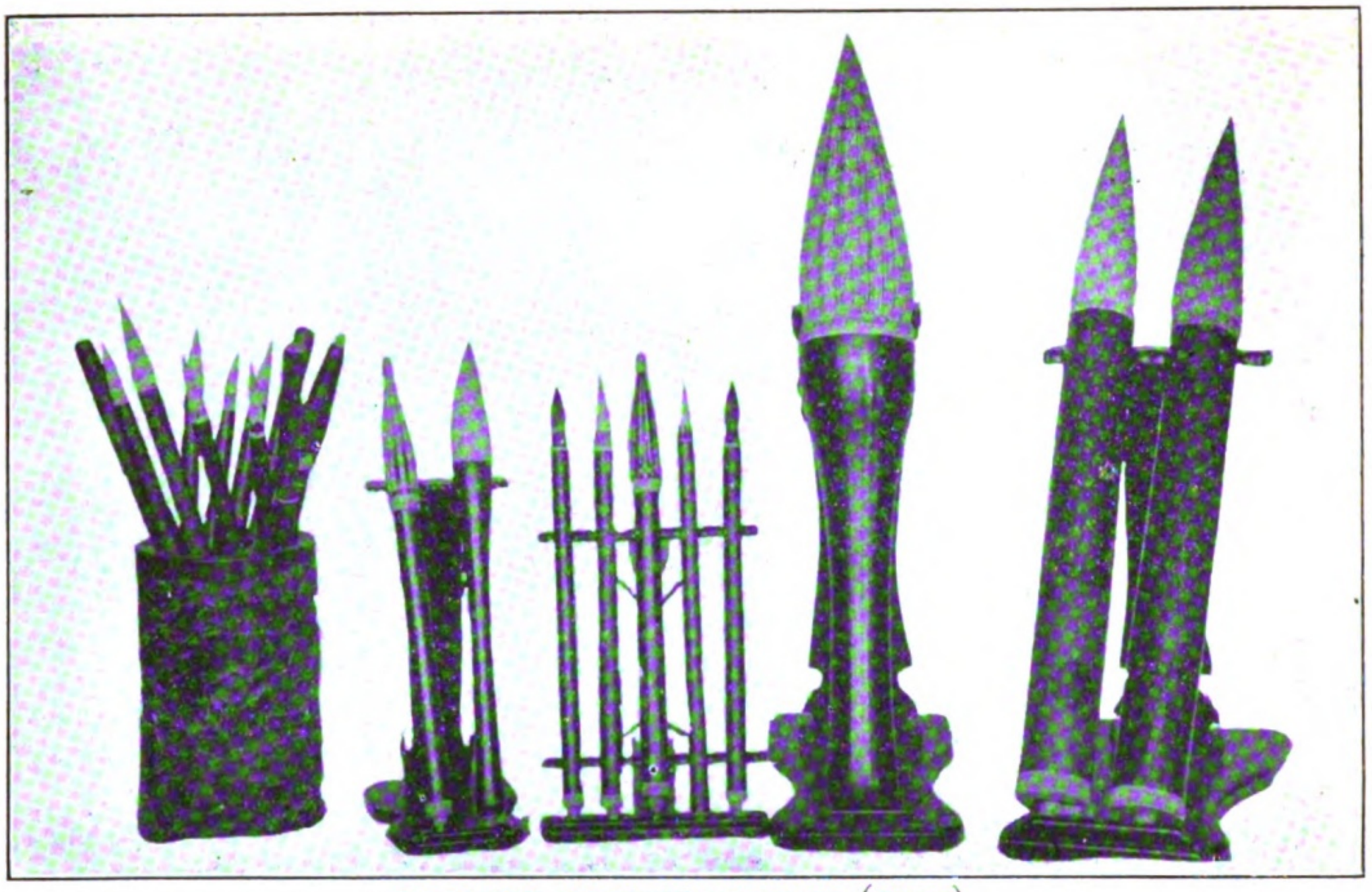
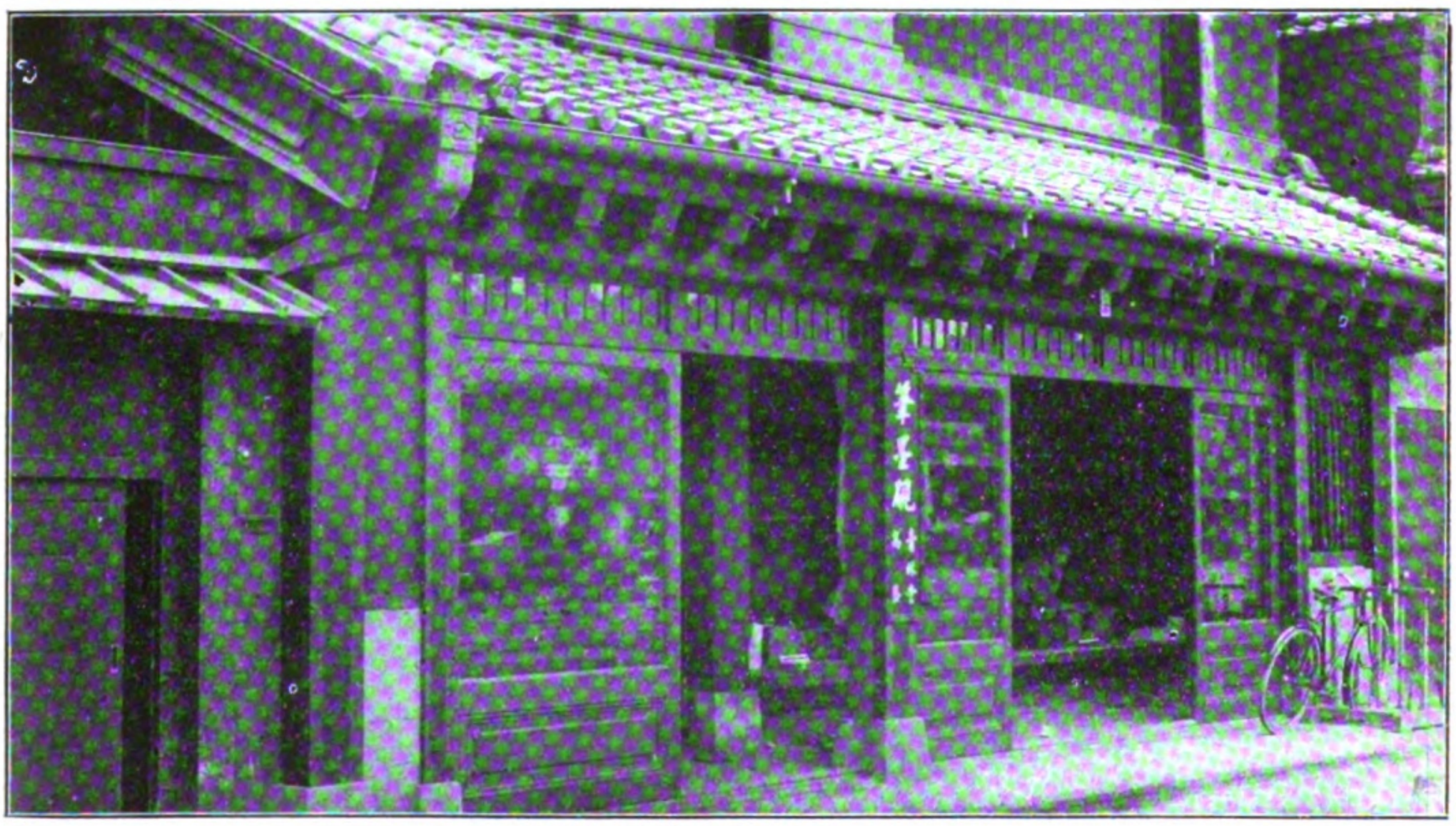


JAPANESE WRITING BRUSHES (*FUDE*)



BRUSH FACTORY AND SHOP

MAKING THE BRUSHES

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JAPANESE WRITING ACCESSORIES

THE art of calligraphy came to Japan from Korea with the introduction of Chinese characters early in the Christian era, its first historical mention belonging to the beginning of the fifth century. Up to that time the Japanese had no form of writing, so that all meterials necessary for it were, at first, imported from the land which gave them the art.

But the Japanese being ingenious, soon learned to make for themselves the brushes and ink used in Chinese writing, and make even better articles than those which furnished them examples.

The brushes are called *fude*, and are of several sizes and different qualities, according to the kind of writing for which they are intended and the material of which they are made. The handles are usually made of bamboo, as that is a light and convenient material; ivory has been employed in some cases, but is too heavy for constant use. For large brushes a kind of bamboo produced in Kadsusa Province and in the Hakone mountains is employed for the handles because of its special straightness and suitability; red sandal-wood, ebony and other Indian woods are also sometimes used. The hair of rabbits, weasels, deer, badgers and sables is used for the brush end in Japan; and in China hair of rats and tigers is greatly prized for this purpose.

Hosofude are the small brushes used for ordinary writing; *shinkahi* are the middle sized brushes for work above the usual size, and *ōfude* are the very large brushes used for extra large writing such as is seen in autographs and mottoes framed and hung in dwellings and public buildings. The length of the hair varies from half-an-inch to four or five inches, always tapering into a very fine point at the end.

Other interesting brushes of Japanese manufacture very similar to these, are those used for the old-school painting; that used for the face in portrait painting having so few hairs that they may be counted and yet as long as two inches; they are called *menso*.

As the art of calligraphy is held in high esteem by the Japanese, its instruments are also much beloved and are chosen with great care by experts, and brushes are sometimes made to order. These are of course more expensive, but ordinary writing brushes sell for from two to ten cents. Unlike the pen, the whole brush most be discarded when the hair becomes too worn, and the love with which they are regarded by some is illustrated in the fact that celebrated writers have kept their old brushes and buried the collection with some ceremony, erecting over them a stone commemorating their services in the literary work which they have produced; the famous novelist, Bakin, seems to have inaugurated this peculiar custom, which was followed by many eminent writers.

Another instance showing the regard for calligraphy, is the custom among young people to offer at the shrine of *Tenjinsama* (deified name of Sugahara Michizane, a profound scholar and skilled calligrapher), writing brushes, together with some character which they have written upon paper, praying that they may become proficient in the art.

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The ink, *sumi*, is the Chinese kind made in sticks, and as used, is rubbed upon a stone called *suzuri*, with water, to the consistency desired. According to reliable historial account, one Docho, a naturalized Korean, was the first to make Chinese ink in this country, during the reign of Empress Suiko (610 A. D.). There are two kinds; one made from pine soot, the other from oil soot; the former being considered best by the Chinese, while the latter is the favorite with the Japanese.

The method employed for making *sumi* is as follows: two rows of furnaces are installed under a shed about sixty by eighteen feet. These furnaces are completely covered by paper screens except for their openings. Pine branches which have been selected for having a great amount of resin, are burned in the furnaces continually for six days, when the screens are coated inside with soot, which is removed by bird-wing brooms and put through a sieve having an extremely fine mesh and then mixed with glue, placed in moulds, and pressed.

The oil soot is, of course differently arranged for. In a smaller shed, rows of shelves cover three sides. Upon these are placed earthenware vessels each containing oil and a wick, which is lighted and over it an earthenware bowl is inverted so as to be within two inches of the wick. Soot soon collects on this cover and is removed and made into ink sticks as described above. These are from three to five inches in length and from one to two in width, but much smaller ones are also made, to sell for as little as five cents, while the best of the larger size is worth as much as two or three dollars; but that commonly used in business costs about twenty-five cents per stick. *Shu*, or cinnabar, is also made in sticks and called *shu-sumi*, or red ink, and used in the same manner, with a brush.

Chinese ink is said to improve in quality with age, and is not subject to the chemical changes which Western writing fluids undergo. Professional artists both in calligraphy and old-school painting (in which Chinese ink is so largely used), consider the quality of the ink of extreme importance, and the value of such paintings depends almost entirely upon the ink, and the varying tones which it will produce.

The superstitious believe in a kind of of fortune-telling by deciphering brush marks in strokes made with Chinese ink, and examples of writing, sometimes but a single character, are taken to such fortune-tellers to enable him to foretell the futune of the writer.

Suzuri, or ink stones, for grinding the ink ready for use, are of many shapes and sizes; round, square, oval and rectangular, and from two to ten or twelve inches in width. According to the size of the stone is the depth of its well, a portion of the stone hollowed to receive the water poured upon the stone for grinding and mixing the ink. The thickness of the stone also varies with its size, and is from a half to three inches. Covers are made, for the entire stone, of beautiful woods, and sometimes odd and grotesque shapes are followed, and such forms as fish, birds, clouds and waves are often used and very artistic effects obtained for ornamental writing sets. Old tiles have been converted into ink stones, and are much prized as curios.

The material regarded as best for making *suzuri* is found in Myagawa, Wakasa Province, and is of a deep purple color; that next in quality is from Nagato Province, being both purple and green; third grade is a reddish stone, of Harima Province. The tiles most sought for this purpose are from Tachibana-dera, Yamato Province, but others more common are the Kokubunji tiles.

These writing accessories are indispensable household articles, and are to be had from the simplest, most inexpensive kinds, to the finest and choicest articles of rare material and artistic design, such as would form a much-loved treasure to a connoisseur to dilettante; and while the use of pens and writing fluid is common in the schools, and among students, the majority of the Japanese adhere to their ancient mode of writing with a brush and Chinese ink.

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LANTERNS

IN ancient times the Japanese lighted their houses by means of vessels of fish oil, later vegetable oil, in which were placed wicks made from the fibre of a tree called *toshin*. For lighting the way when they went out upon a dark night, they carried pine torches, and on festive occasions, great bonfires blazed in the compounds where the celebration was held.

In the early Ashikaga period, about the middle of the fourteenth century, a paper screen to shield the oil lamp from drafts came into use, and soon a sort of lantern called *andon* developed from it, and with minor changes has continued in use to the present time, though a little later candles were made and the more convenient portable lantern called *chochin* came into general use for all purposes of illumination both in and out of doors.

Stone and bronze lanterns (*iski-tori* and *karakane-tori* respectively) were made chiefly to light the precincts of shrines and temples when sacred rites were performed at night and it became a custom for these to be offered to temples by devotees of the religion, usually in memory of some departed relative for whom prayers were to be said, so that most temples and shrines are approached by lantern-lined avenues and are often surrounded by courts completely filled with row after row of such lanterns, ranging from four or five to ten or twelve feet in height, made to be fitted with the customary oil lamp, protected from the wind by paper windows.

Tradition says that a stone lantern at the temple of Tachibana-dera, in the province of Yamato, was the very first of the kind to be made, and that it was originally erected in Yamanoike, Kawachi Province, for the purpose of keeping away robbers, by whom that locality was much annoyed. It was afterwards removed to its present place, but no date is given for either event. This lantern is very similar to those found at most temples, consisting of a cylindrical shaft and square lantern, the whole being about eight feet high.

Besides being used about temples, stone lanterns became ornamental features of the landscape gardens, so intimately associated with Japan in Western minds, and every conceivable shape, size and form of stone lantern has been and is made and used for this purpose, lending a peculiar charm and picturesqueness.

Some of the finest specimens of bronze lanterns are to be seen at the Toshogu shrine in Uyeno Park, Tokyo; they are exceptionally beautiful in design and of grand and massive proportions. Similar ones are also to be seen at the tombs of the *shogun*, Shiba Park, Tokyo, and many at the Nikko and other important shrines and temples. Some, unfortunately, have suffered from the hands of thieves, who broke off and stole such parts as they could.

There are a dozen or more kinds of paper lanterns; some made principally in certain provinces and seldom seen elsewhere; but all made on the same general plan, which is by means of wire-like bamboo splits wound about a wooden collapsable mould of any desired shape, and covered with thin rice paper, after which the mould is collapsed and withdrawn, the top and bottom pieces of wood or metal attached, and the lantern is complete and ready for the crest, name, or other

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inscription to be put on as ordered by the purchaser, after which it is oiled to make it water-proof if it is to be carried or is intended for general utility. The spiral arrangement of the ribs allows the lantern to fold, affording convenience in several ways.

Temaru is the name of the spherical or oblong lantern most generally used by pedestrians for lighting the way in dark streets, and on *jinrikisha* and hand carts of every description, as well as other vehicles, all being required to display a lantern after dark. The handle of the *temaru* is in the form of a bow, and is attached at both top and bottom, allowing the candle to be conveniently lighted, its folding paper globe being lowered or drawn up as desired.

Bajo chochin are the lanterns used by persons traveling on horseback, being small and with a telescope handle, so as to be easily carried in the sleeve when not in use.

Gifu chochin, so named because they originated in the city of Gifu, are the graceful and attractive lanterns used in Japanese houses; they are of two kinds, hanging and standing, and either oblong or round, having natural wood or lacquered frames, and very delicate, gauze-like paper shades decorated sometimes by hand, sometimes by wood block prints. They vary in size from very small ones but a very few inches to some two feet in height.

Hodzuko are perhaps the best known in Western countries, because they have been extensively exported, being the kind so largely used for decorative purposes both in Japan and foreign lands. The name means 'ground cherry,' being chosen owing to the resemblance, as this lantern is usually round and red.

Odawara chochin are made in the town by that name, and not used in many other districts. They are made for inconvenience in carrying in the *obi* or sash, being only about four and a half inches in diameter, and folding within the metal tops and bottoms which form neatly fitting boxes not more than half an inch deep; and a cord or small chain forms the handle. They fold so flat on account of having few ribs, the paper thus having wider folds.

Goshinto are large round lanterns hung at the door of professionals to advertise their name and business, now used almost exclusively by *geisha*, they having a superstitution about discarding this old style lantern because it bears an inscription '*goshinto*' signifying an offering of light to the god. It also shows the various crests of the *geisha* employed by the house where it hangs.

Oke are the very long straight lanterns still to be seen hung at the door of some shops as an advertisement; they are usually red with large black and white characters announcing the name and business of their owners. *Takahari* are the lanterns put up in front of shops, at the time of a festival, in any particular neighborhood, each with a separate standard with a cross piece at the top from which it hangs.

Kasa chohin are, as their name implies, like umbrellas, being made upon the same plan, the edges of two tiny paper umbrellas being joined in such a manner as to collapse and fold together to be tucked away in the *obi* without the least annoyance when not in use. They are seen mostly in provincial towns.

Bura are small lanterns of an oblong shape, carried by a chain. *Hoko* were formerly in use at the *Yoshiwara*, and peculiar to that place, but were displaced by modern methods of lighting. The *hoko* had straight sides, and hung from a wooden standard or support.

All these paper lanterns are lighted by candles made of wax produced from a tree

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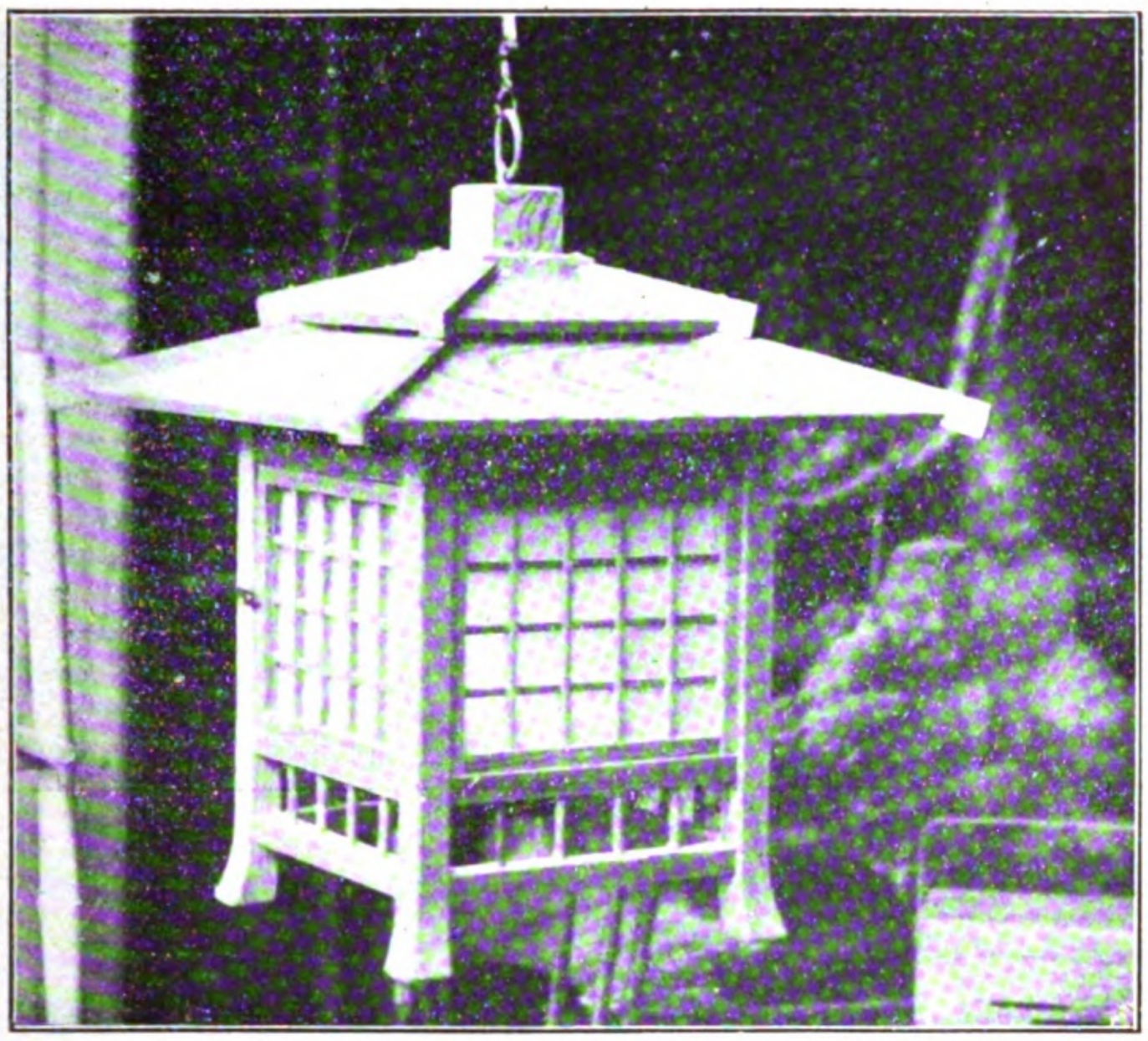
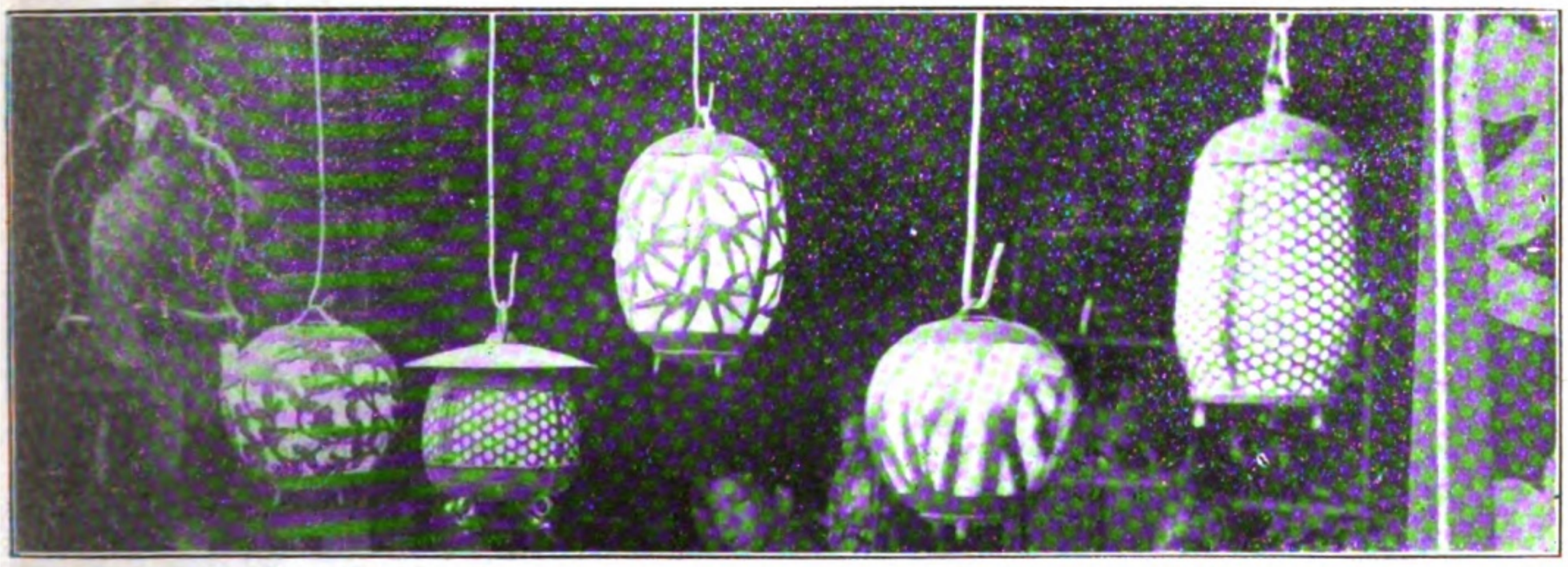


WOOD, PORCH OR GARDEN LANTERN



BRONZE AND IRON, PORCH OR GARDEN LANTERNS

STONE LANTERNS

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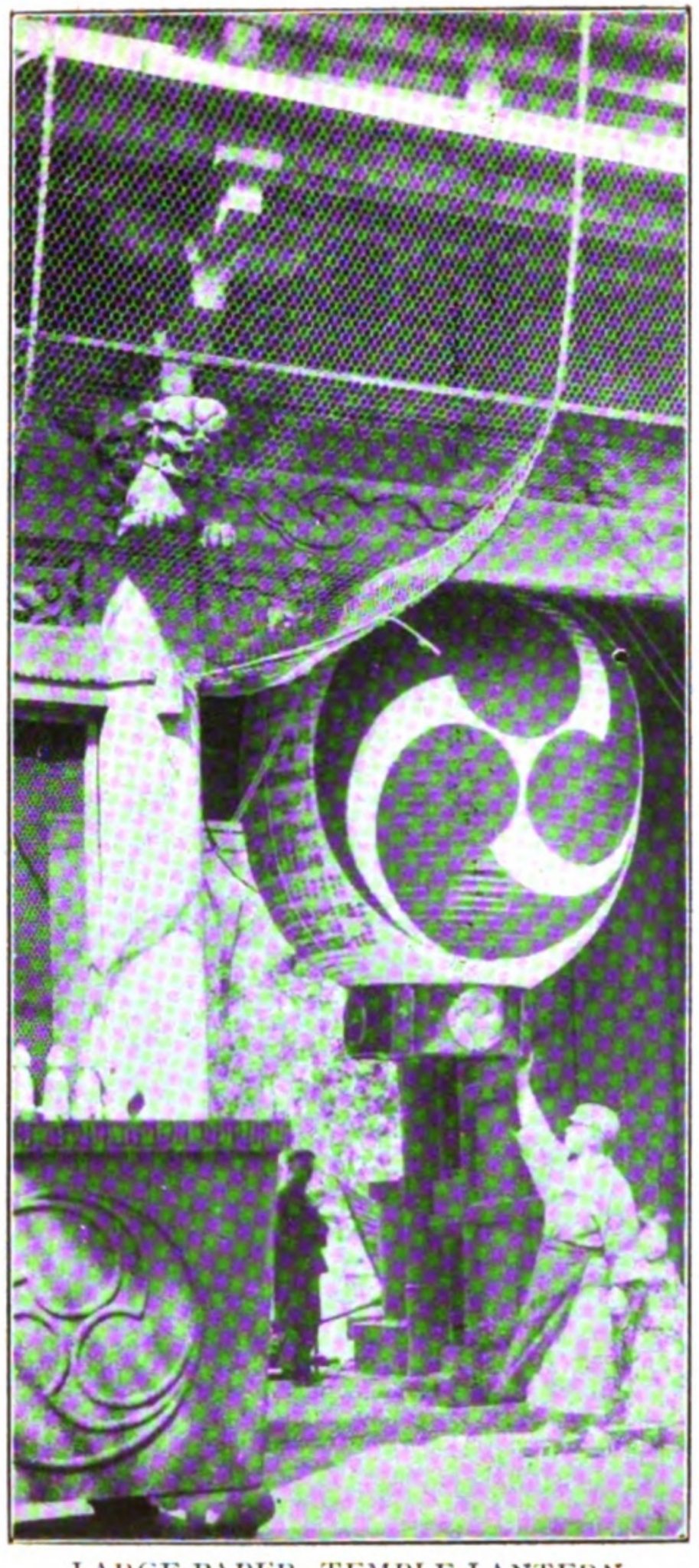
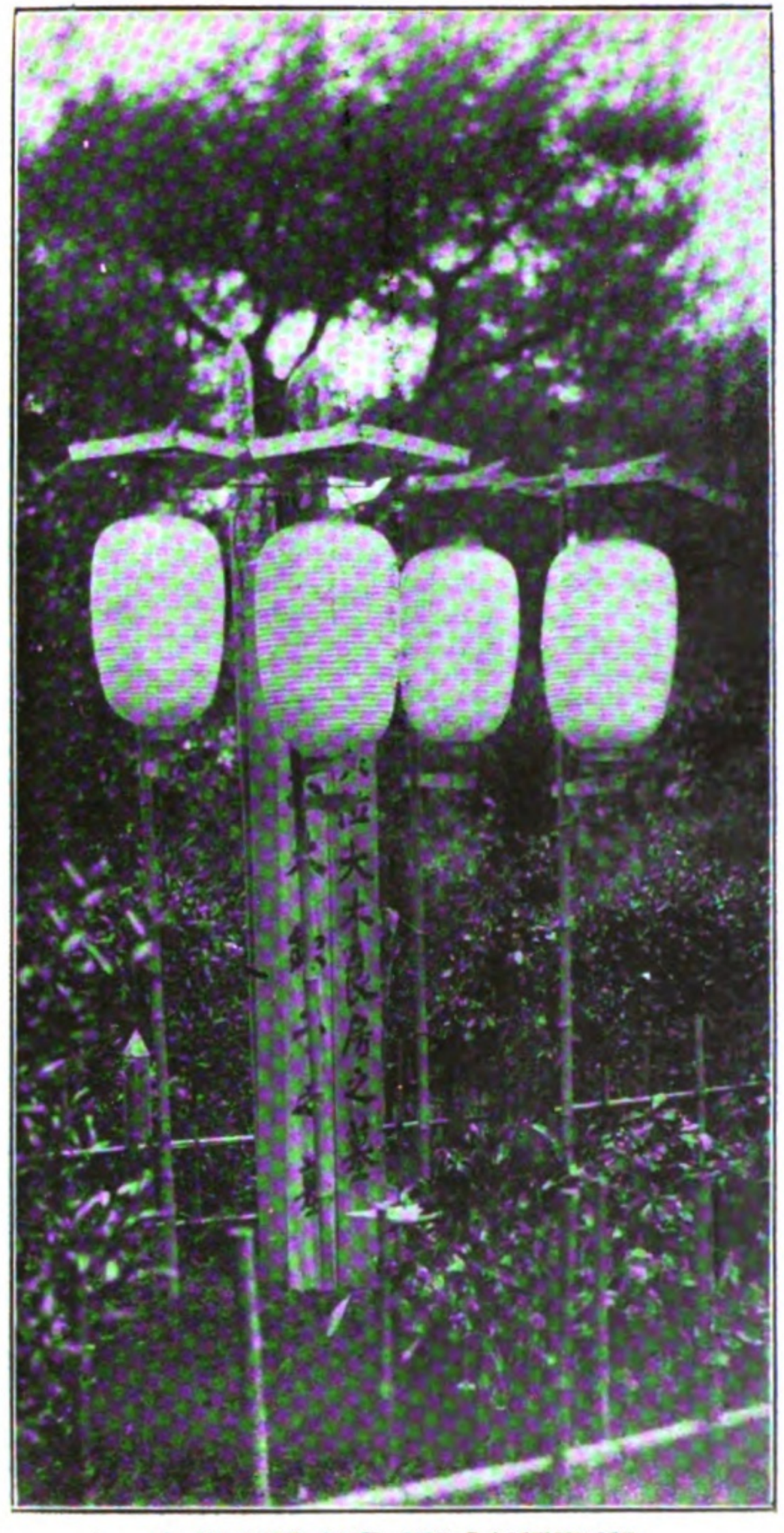


LARGE PAPER, TEMPLE LANTERN

BRONZE LANTERNS—OFFERINGS TO A SHRINE



A GRAVE AND ITS LANTERNS

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THE CULTURE OF KAKI

By MARQUIS MATSUDAIRA

THE Japanese persimmon, called *kaki*, belongs to the ebenaceæ, its scientific name being *Diospyros Kaki*. It is a deciduous tree having broad lustrous leaves which fall in late autumn, showing a beautiful red color. The tree lives many years and often becomes thirty feet high with a trunk two feet in diameter.

It resembles monæcious plants, but is not truly monæcious. It has two kinds of flowers, one being pistillate, the other staminate; both having white, square-sided petals upon remarkable calyxes. The pistillate flowers are quite large, and have well developed pistils and very retired stamens which contain little pollen. The staminate flowers are comparatively small, and have well developed stamens containing an abundance of pollen and very retired pistils.

The pistillate flower always bears fruit, but the staminate flower seldom does. Commonly the improved varieties of *kaki* have pistillate flowers. The varieties which are furnished with both flowers are very rare.

Staminate flowers of *kaki* trees are produced in the leaf axils of comparatively tender shoots; but the fruit buds which contain the pistillate flowers occur on strong shoots. Weak twigs situated on a lower or inner part of the tree, and weak shoots on the lower part of mother twigs have wood buds only.

Among the buds of one shoot, a terminal bud and a few near the top are fruit buds, and all the other lower ones are wood buds. The distinction between these two kinds of buds can be made easily, the fruit bud having a swollen appearance, and the wood bud being small, thin and flat. The lower three leaves in a young shoot bear only wood buds in their axils; but axils from the fourth to sixth or seventh leaves every one produce a pistillate flower, which, in the following year produces no bud at all, remaining an empty space.

Kaki trees are native in Japan and widely scattered. They grow better in a warm climate, therefore in the central and southern parts of the country are the trees which produce choice fruit; but the tree grows well and bears, even in the northern provinces. In the hills throughout the land can be seen species of wild *kaki*, but the fruit is, of course, inferior, though it can be eaten.

Dry, gravelly soil is the best fitted for the tree, but it also grows in clayey soil, or, for that matter, in almost any kind. For this reason, and its fruit being well liked, it is always planted around the home, and can be seen at almost every house in every province except in the center of a city. These home trees are usually left to their natural growth, little attention being paid to their cultivation.

Formerly, even where a large number of trees were planted for supplying fruit in the market, *kaki* trees did not receive the attention given to apple and pear trees, being allowed to become tall, without any proper management or cultivation.

I was not satisfied with this method and believed *kaki* could be improved in quality by giving careful treatment. For this reason I planted a *kaki* orchard and gave the trees proper care; that is manuring, pruning, protecting from injurious insects, etc. I established a method of cultivation which I am prac-

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HAYATARO; THE FAITHFUL DOG

ABOUT the beginning of Kwanei era (1624-1643) a wonderful event occurred at Tenjinyama, in Mitsuke, a post station on the Tokaido. Tenjinyama was then a densely wooded mountain; at the present time few such remain, so that many wonderful and dangerous places have ceased to exist in the country; but in ancient times there were places where no trees had ever been cut down, where strange and monstrous beasts lived and sometimes ran out to the neighboring villages and killed the people.

Tenjinyama was a dreadful place, and the forest was very dark even in the day time. Far up the mountain was a shrine which the villagers called *Tenjin-no-ya shiro* (Tenjin shrine), but the image worshiped there was not that of Sugawara Michigane, the usual image of Tenjin, but was one called *Yanahime Tenjin.*

In the autumn of the third year of Kwa-nei, the people of Mitsuke were surprised to see a white feathered arrow fall and stand erect upon the house of a draper named Mitsuboshiya Seibee. Looking at the arrow every one thought it very strange. Just at that time a *hoin* (the name of a rank among Buddhists and *Yamabushi*) happened to pass. As the people were very ignorant they believed that whatever they could not understand, they could learn from a Buddhist priest, so they at once inquired of the *hoin*, as to the meaning of the arrow and he offered a prayer and said:

"A dreadful thing is about to happen. Is there a daughter in that house?"

"Yes," replied the draper, "I have a daughter eighteen years of age."

"The daughter is the person in question," said the *hoin*, "the god of Tenjinyama wishes to receive your daughter. If she is put into a new palanquin and offered to the god, a dire calamity will be averted; but if you grudge your daughter and refuse to grant the god's desire, a great fire will suddenly break out in Mitsuke, and every house will be destroyed. This is a divine revelation."

Hearing the *hoin's* words the people raised a great uproar, and consulted together about the matter, Seibee among them, and he said:

"If all the houses in Mitsuke should burn, it would indeed be a dreadful calamity, and we would be in danger of our lives. Although I feel pity for my daughter, I shall not spare her, but shall offer her to the god that we may escape the disaster."

Seibee and his wife grieved to think that after they, with many difficulties,

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had reared their daughter to eighteen years of age, they must now offer her to the god as a human sacrifice.

On the last day of the festival of the Tenjin god, the twenty-fifth of December, they had their daughter wear a white garment and a white sash. When she was about to leave her home in the new palanquin, attended by all the townspeople, her father said to her:

"Although you are but a lay woman, you please the god; and now that you go to the shrine to be offered to Tenjin, you must be grateful and attend upon him kindly."

She wept bitterly as she bade her parents and friends farewell, and proceeded with the multitude to Tenjinyama. They reached the shrine at two in the morning, and the maiden was offered to the god and also a libation, *miki* (wine offered to a god) and *sekihan* (rice boiled with red beans); then they gave a great shout and went down the mountain, leaving the girl to Tenjin.

The following year brought abundant harvests in the fields of the villagers and even to the entire district of Enshu, or Totomi Province, and it was rumored everywhere that the great crops were due to the fact that Seibee had offered his daughter to the god, a human sacrifice.

Near the end of October the people were startled to see a white feathered arrow fall and stand straight upon the roof of Tokubei's house. Tokubei was the headman of the village, and had a much beloved daughter, Sayo, and he and his family were in great alarm lest this should mean that she must be offered as a sacrifice on December twenty-fifth, just as Seibee's daughter had been.

A faithful man named Chuzo had served in the headman's house for many years, and hearing what had happened was much distressed that such a cruel fate seemed about to befall Miss Sayo, and he pondered deeply over it. He resolved to try and save her, and went secretly every night to the Tenjin shrine, purified his body with cold water, and kneeling before the image said earnestly:

"I pray you to save my master's beloved daughter, and I will dedicate myself as a sacrifice instead. I believe that a god would save one's life rather than take it. I pray you to reveal to me the truth."

For three weeks he prayed thus nightly, and on the twenty-first night he felt exhausted and fell asleep at the shrine. While he slept the image appeared to him in a dream and said: "A monster lives in this mountain and desecrates my shrine; but it is beyond human power to slay it; only Hayataro, in Shinshu, can destory it. I tell you because you have prayed so fervently."

He awoke instantly upon being thus informed, expressed his sincere thanks to the god, and hastened down the mountain, arriving at the village at daybreak. He went at once to Tokubei and said:

"Dear master, I have received your kindness for many years, and when I heard that Miss Sayo might be made a human sacrifice, I felt great pity and sorrow, and went up the mountain to Tenjin shrine, purified my body with cold water and prayed with all my heart that she should be saved. Last night I received a divine message saying that in the mountain lives a monster that only Hayatro, in Shinshu can overcome. So I beg you to search for Hayataro in great haste. He must be a hero who can surely save your daughter."

Hearing his speech Tokubei and his wife and their relatives were in great joy, and they admired and praised Chuzo's fidelity. The master called to-

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tising on my farm, getting good results.

There are many kinds of *kaki* trees; some are planted simply for the purpose of timber, while others are grown for obtaining the astringent juice from the young fruit; but the kinds which are planted for the fruit to be used for food are classified in two large groups, sweet and astringent, but the number of good varieties is not great.

In sweet *kaki*, the astringent property disappears from the flesh of the fruit as it approaches the ripening period; but the astringent variety requires some process of treatment to effect de-astringency. The former can be eaten as soon as ripe and are suitable for the table in their fresh state, but they are not suitable for shipping owing to the difficulty of packing them so that they will not crush, and for that reason the cultivation of sweet *kaki* is rather limited. The best varieties at present are: "Hyakume," "Daidaimaru," "Gosho," "Fuyu" and "Jenjimaru."

Astringent *kaki* can not be eaten in their fresh state, but are preserved in several different ways, in which de-astringency takes place. The most common method for de-astringency is immersing fruit of moderate hardness in hot water in which it is allowed to remain from twelve to twenty hours; but the best results are obtained by what is called the Japanese wine method, for which an emptied Japanese wine cask of about seventy litres capacity is used. Astringent *kaki* are packed in it and sprinkled with about one litre of Japanese wine (made from rice), and the lid put on tightly. After a week they become sweet and ready to eat. Alcohol is sometimes used instead of wine, in which case only half a litre is required, and de-astringency takes place in four days. The varieties best suited for both methods are: "Yemon," "Saijo" and "Saburoza."

Drying is another way by which the astringent *kaki* may be made sweet. This is done in the sun, after the fruit has been pared; it is then boxed, resembling, somewhat, dried figs, and is very sweet and delicious. For manufacturing dried *kaki* the following varieties are celebrated: "Hachiya," "Shihubyakume," "Saijo" and "Mino." Astringent *kaki* which are allowed to remain on the trees to become over-ripe also lose their astringency, but the flesh, though sweet, is too mushy to be handled in the market, and such fruit is only suitable for home use. "Daishiro" and "Gionbo," are such varieties.

Young *kaki* trees are propagated mostly by grafting, as that is easily done and budding is difficult. The season suitable for grafting is early spring, a little later than the grafting of apple and pear trees may be done. For stock, the same seedlings are commonly used; sometimes the propagation of stock is made by root cuttings, but when two years old, it is more generally grafted.

As a rule *kaki* trees are injured by replanting, and if grafted by stock dug up, the results are often failures. Therefore it is the common way to plant the yearling seedlings or yearling cuttings in nursery rows, and the next spring the grafting is done in the field.

Old *kaki* trees may be easily top grafted, and in this way the old trees are often worked for the sake of improving the variety. But the method of grafting is selected according to the size of the stems or branches; that is, for large stems whip grafting is applied; for small branches cleft grafting is better. Side grafting may be easily accomplished in these trees, and by this method the deficit of branches in the necessary place on the stem may be repaired.

The suitable distance for planting is

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the palanquin as before, Chuzo among them. Arrived at the shrine, the palanquin was placed within, the lamps lighted and offerings presented. The people stood by and said: "We offer a daughter of Tokuobei, the headman of the town, obeying your order; and we pray earnestly that next year our harvest may be abundant and that there may be no evils in our village." And they clapped their hands and retired from the place.

But Chuzo remained and crept under the veranda of the shrine and prayed that monster the might be destroyed. As he prayed he heard heavy footsteps and presently the sound of breaking wood and unearthly shrieks. But the lights had gone out and he could see nothing. He knew that the monster must have come to destroy things and he trembled in fear, but he continued to pray till day dawned, wondering whether Hayataro had killed the beast, for the noise had ceased.

Chuzo was just creeping out when some of the townspeople approached and he called out to them, and told them what he had heard. They entered the shrine and found lying dead upon the floor a huge orangoutang and beside him Hayataro wounded and bleeding.

They placed him carefully in the broken palanquin and carried him back to Mitsuke, summoning a physician to attend him; but his wounds were too deep and death soon came to relieve him.

The people rejoiced that Tokubei's daughter had been saved and perhaps many others, but they were grieved that the rector's fine dog had been killed, and they decided to transcribe the *Dai-Hannya* (Buddhist sacred books) with his blood and say prayers for Hayataro forever. And when the *Dai-Hannya* was written they carried it to the rector and told him the sad tale and he said: "Ah! Hayataro, you have done well, as I might have expected of you." And a sepulcher was built for him, and the *Dai-Hannya* held as a treasure in the temple to this day.

Translated from the Japanese

By SHINSHU YOKOYAMA

FROM THE JAPANESE PRESS

AN ALIEN CREED

AN interesting discussion that has been going on in the columns of the *Advertiser* for several days past seems to have aroused the attention of some of the Japanese subscribers and others who read the journal. One of the writers says it must be decided by the Japanese people themselves whether or not Mahomedanism will be accepted by the nation at large. Some of the readers have commanded me to reply that they nave no need for another foreign religion. Christianity, Buddhism, and Shintoism are the three accepted forms of faith. As every body knows, the last mentioned cult is a product of the native soil, partly founded on nature-worship and partly on ancestral worship. Its simplicity and unsophiscated dogma hold up the mirror, as it were, to the mental working of the Japanese as a race. And if they have not evolved any serious or elaborate form of religion, they are also tolerant of any faith, and will not object to propaganda of any alien religion. Whether a man be Christian, Buddhist, or anything else, he stands on exactly the same basis as others. At the same time, if Buddhism holds sway over the

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masses to-day it is due to the excellent teachings and the marvellous subtlety with which it renders itself pliable to philosophical exposition and application. As regards Christianity, it must be said to be in an experimental stage as yet, and how long it will take to become grafted on the Japanese character no one can tell. Still it is growing. Especially when it is Japanised, its growth will be quicker and more natural.

There is a simple fact that must not be lost sight of, when examining the historical data as to the conditions under which the two foreign religions were introduced to Japan. It is the fact of both Christianity and Buddhism having come from the countries that were enjoying at the time, or are even now possessing a higher state of culture than Japan. As water gravitates towards the lower region, the two alien faiths found their way to this country and established themselves without encountering serious obstacles, except in the case of Christianity, which, for political reasons, was tabooed in the early days. Burning of churches, a little bloodshed, and a local insurrection are the historical evidence of those days. Instead of Christianity and Buddhism, if Mahomedanism were brought to Japan from a country, or countries avowedly higher than Japan in point of culture, or organization, and professed by finer races, who could impress upon the Japanese their examples and achievements, it might succeed. As it is, Mahomedanism coming from a land or a race with whom the Japanese have nothing in common, or, at least, their present organization being higher than in the land where the faith is professed, there is absolutely no chance of its ever gaining a foothold in this country. There may be a number of men, who, for sake of scholastic investigation, might try the faith. As for fire and sword inspiration Japan has enough of her own, *Bushido* supplying all she needs. In fact, its tenet inspires patriotism, not fanaticism, and in sober moments it lays an excellent code of conduct for men. Polygamy or plurality of wives is impossible under it.

Christianity has its cachet of European gunpowder and steel, very formidable. Buddhism has calm contemplation instead. It has particular fascination for the oriental mind, and is an Asiatic religion for Asia. However, young Japan wants to know everything that is offered her, and the lengthy discussion on the subject of the Islamic propaganda was not in vain. *Japan Advertiser.*

BUDDHA'S TEARS

Ryosui Matsuo, aged sixty, abbot of the Junsei temple in Kaminiikawagori, had words with Ryoshu Shinbochi, aged twenty-one and probably one of the former's disciples. In the end, a severe scolding was meted out to the latter, who wished to devise a means of vengeance, as to raise his fists at his venerable old teacher the young priest would not do. So, as a means of giving vent to his indignation, the youth dealt a severe blow on the head of a wooden image of Gyoki *Bosatsu*, who is the patron saint of the temple. To the great astonishment of Ryoshu, the wooden image shed tears. The strange story soon went from mouth to mouth and it is reported that the credulous folk, young and old, go on a visit to this temple by thousands every day and themselves shed tears of reverence and gratitude, worshipping this miraculous image from a distance.

LITERARY AND COMMON EDUCATION INVESTIGATION SOCIETIES

The official organization of the Literary Society was published in Wed-

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nesday's *Official Gazette* together with that of the Society for the Investigation of Common Education. The Chief of both Societies is to be the Vice-minister of Education and its membership includes a number of renowned literati, scholars, educationists and journalists, whose appointment was made the same day. The Literary Society has as its object the investigation of matters connected with art and literature, while the the Common Education Investigation Society investigates and considers the matters relating to common education, both societies being placed under the superintendence of the Minister of Education.

The Yorodzu Choho.

THE JAPAN WHITE CROSS SOCIETY

With a view to checking the spread of consumption, the Japan White Cross Society will be established by leading doctors in Tokyo. The new organization will give medical treatment to patients free of charge, and in the course of time the Society will establish charity seclusion hospitals throughout the city. One of the promoters observes that the number of cases of the disease is yearly increasing and unless some steps are taken to check this tendency the consequences will be serious. Official returns show that the number of deaths through the disease was 55,096 in 1897, and 65,993 in 1902, and 76,061 in 1905. It will be seen that consumption causes the greatest number of deaths and as long as this terrible disease is not stamped out, the nation will be unable to successfully compete with Western countries in every branch of work. A society of this kind is therefore greatly welcomed by the nation and we wish every success to the new undertaking.

The Yomimuri Shimbun.

FOREIGN POPULATION

In 1905, there were 3,221 foreigners, in Kobe, but in 1910 only 2,919, a loss of 302; whereas in Yokohama quite the reverse is shown. In 1905 there were 8,308 foreign residents, and in 1910 the total was 9,923, a gain of 1,615, which would not strengthen the belief of some observers that Kobe will in time become the leading port in Japan in regard to foreign trade.

Yokohama's total population is also increasing each year. The increase in the Japanese and foreign population is shown in the following table:

	Japanese	Foreigners.
1907...	378,884	9,209
1908...	392,870	9,588
1909...	407,432	9,946
1910...	419,630	9,923

The various nationalities are registered as follows:

	1907	1908	1909	1910
British.....	1,466	1,533	1,572	1,590
American.	725	780	822	813
German...	369	385	423	436
French	204	203	243	258
Chinese ..	6,944	6,109	6,280	6,217

COUNT OKUMA ON WOMAN'S EDUCATION

The sage of Waseda has made a lecture tour in Kwansai districts for the cause of female education in Japan. Before a large gathering at the Civic Forum in Osaka, the Count delivered a long speech dwelling upon the necessity of giving to the gentler sex the same standard of education as is given to men. He ridiculed the conservative idea of education which seems to be entertained by the educational authorities.

The Yomiuri Shimbun.

WILL THE YOSHIWARA BE RECONSTRUCTED?

The question as to whether the Yoshiwara should be reconstructed or not is

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absorbing the interest of the public at present. It is asserted that the licensed quarter should be reconstructed as it is an important factor in stopping the spread of diseases. Some educationists and religious men, however, advocate its abolition on the ground that the existence of the quarter affects the national prestige. It is maintained that it is quite unpardonable from an ethical standpoint to allow a licensed quarter to exist. Such a quarter may serve to check the spread of disease to a certain extent, but the evils it produces are far greater than the benefit.

Mrs. Yajima, an eminent educationist, has sent a petition to Baron Hirata, Minister for Home Affairs, praying him for the abolition of the Yoshiwara quarter, taking the opportunity of its having been destroyed.

The above views represent both sides of the question, and while we admit that the opinions pro and con have some truth we can say that Mrs. Yajima's petition, will not be realised for the time being.

The *China Weekly Record* has the following to say in regard to this question :—

In Japan the great fire in Tokyo during which the Yoshiwara, the largest licensed quarter in Japan was entirely destroyed has caused much interest. The Yoshiwara was one of the show places of the capital as well as its greatest sore spot and it will be a matter of great satisfaction if the present destruction of the quarter may lead to the ultimate giving up of the present system of managing the social evil in Japan.

The Yomiuri Shimbun.

A JAPANESE GLOBE-TROTTER

Hambei Suto, aged thirty-one, a native of Iwate Prefecture, is going to start on a round-the-world tour without a *sen* of traveling expenses. In order to test the capacity of his shanks' mare, he left his native place on April 28th for Tokyo. He walked as many as thirty *ri* every day and without stopping on the way he arrived in the capital in just eleven days. He showed not the least sign of fatigue on his arrival in Tokyo. He is now going to leave the capital via Shinano, Kai, Kyoto, Osaka and Kobe ; he will take a steamer from Bakan for Chosen. Thence he will traverse all Europe and then cross over to America.

The Yorodzu Choho.

GOVERNMENT AND SOCIALISTS

The recent anarchist plot has been a jar on the nerves of the Japanese people, specially of the official class. The Home Authorities, with a view to putting an end to the existence of men like Kotoku, are desirous of drawing a clear line of demarkation between them and the milder class of Socialists. The Government will not bother any one if he wants to make a study of Socialism in the purely scientific spirit. In this connection, the rumor that obtained currency recently to the effect that the police will provide a special book to record the names of would-be Socialists finds no existence in fact. On the other hand it is stated that they will be given a freer hand to pursue their study.

Nevertheless, it is quite possible that the lower myrmidons of the law may misunderstand the intention of the Government and put undue pressure upon these harmless students. To lessen such occurrence, if unable to fully do away with it, the recent conference of provincial police chiefs which was conducted in the Home Department endeavored to find a way to distinguish between the violent and the mild Socialistic advocate.

Japan Advertiser.

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AGRICULTURAL ACTIVITIES

By CHOJIRO ITO

MEMBER OF THE HOUSE OF LORDS

JAPANESE agriculture has two striking characteristics: one, the smallness of its scale; the other, the lack of pasturage. The entire population of Japan is figured at 51,300,000 of which 30,000,000 (60% of the total population) are farmers; thus we see that Japan is an agricultural country.

The land under cultivation by these farmers is 14,700,000 acres, 14.7% of Japan's total area. The land under cultivation may be distributed as follows:

Farmers owning or renting	2 acres of land		50%
" "	4 " " "		50%
" holding	12 " " "		14%
" "	above 12 " " "		1%

Compared with the farming in Europe and America we find that the scale is small and the farming intensive, attributable to the narrowness of the land and density of population. Other considerations have to be made also in accounting for these facts.

(1) The people have a cereal for their staple food, so that they are not meat eaters; (2) the land for pasturage and for raising low priced crops is limited, and (3) there is little necessity for the use of animals in the fields owing to labor being so cheap and plentiful. All these causes differentiate agriculture in Japan from that of other countries. Stock-farming is undeveloped, its place having been taken up by tillage. It almost baffles the conception of the Japanese when they are told that the capital of stock-farming in the German Empire amounts to 8,000,000,000 marks, with annual returns amounting to 5,000,000,000 marks.

Recently, however, both the Government and the people have paid attention to making the best of their productive capacity, so that the use of milk has gradually increased, contributing a great deal towards the development of stock-farming, in which we are so far behind the countries of Europe and America.

Japan may most appropriately be called an agricultural country run by small farmers, who make it their chief business to cultivate land without engaging in stock-farming. One half of these small farmers are tenants. The area of the land cultivated by tenants is far more extensive than that owned by farmers. Therefore, it may not be altogether amiss to regard our agriculture as based upon the system of tenantry.

According to the latest investigation of the Department of Agriculture and Commerce, the profit realized by land owners against land capital is 5.6%, and that by farmers is 5.1%, showing that small farmers have less profit than large ones, and are being reduced in their productive capacity from year to year owing to the heavy burdens imposed upon them.

The land tax ten years ago was 3.3% of the value of land, but at present is 5.5% of the same, which, together with the local taxes, shows the ratio of 12.5%. The public taxes per acre show an increase of 27%. Farmers are actually taxed twice as much as business men.

No wonder that under this condition

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